

# Manhaj Salaf o Saaliheen

Taaleef

Abu Muhammad  
Hasan bin Ali al-Barbahaari رَحْمَةُ اللهِ عَلَيْهِ

Tarjuma

Haafiz Haamid Mahmood al-Khudri

Takhreez

Shaikh Abdullah Naasir Rahmani

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Transliterator

Rehan Syed Barey

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## Translitrators Note

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!

Manhaj e Salaf se muraad deen ko samajhne ka wo manhaj hai jo Sahaba Ikraam (razaiallahu ta'ala anhum ajmaeen), Taabaeen e Azzaam aur Tabataabaeen (rahimahullah ta'ala alaeheim ajmaeen) ke yahan paaya gaya. Jise Aimmah aur mohaddiseen ne apni kutub mein mehfooz kiya aur ham tak tawaatur ke saath pohoncha. Sirf usi manhaj par chalne waale ko Ahle Sunnat wal Jamaat kaha jaata hai. Kitabullah aur Sunnat e Rasool (sallallahu alaehe wasallam) hi deen ki asal hain.

Quran aur Sunnat ko samajhne ka meyaar aaj kal ke, ya phir aaj se sau (100) do-sau (200) saal qabl ke akabireen aur buzurgo'n ko diya gaya hai aur unhi par bharosa kiya jaa raha hai. Jabke meyaar pehle teen (3) zamaano'n ke salaf o saaliheen ko banana chaahiye tha.

Is kitab mein Shaikh al-Barbahaari (rahimahullah) ne isi baat ko samjhaane ki koshish ki hai ke hamari kaamyaabi isi baat par munhasir hai ke ham apna manhaj use banaae jise hamare aslaaf, yaane khair ul quroon ke aimmah, mohaddiseen aur fuqaha ne banaya tha.

Is kitab mein maujood tamaam qurani aayaat ko <https://quran.ksu.edu.sa/> se liya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neech ke maujood email par contact keejiye. [rehan.hse@live.com](mailto:rehan.hse@live.com)

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Aug 28th, 2019 – 27th Zil Hijja 1440

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Taqreez

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ. أما بعد !

Zer-e-nazar kitab **“Manhaj-e-Salaf-o-Saleheen”** dar-haqeeqat 4<sup>th</sup> sadee hijri ke azeem Imam-o-Mohaddis Abu Muhammad al-Barbahari ki kitab (Sharah as Sunnah) ka khulaasa aur phir is khulaase par daur-e-haazir ke ek nihayat jaiyyad Salafi Aalim Fazeelatush Shaikh Abdullah Saleh al Ubailaan ki intihaai nafees sharah ka urdu tarjuma hai. Ye mubaarak amal, hamare faazil dost Shaikh Hafiz Hamid Mahmood *hafizahullah* ki jahad-e-jameel hai.

فجزاه الله عنا وعن المسلمين خير الجزاء وأسعده في الدارين ووفقه لمزيد ما فيه حبه ورضاه.

Kitab ka **mauzoo intihaai ahem-o-hassas hai**, jo-ke kitab ke naam se waazeh hai. Is pur-fitan daur mein Allah Ta’ala jis shakhs ko Aqeeda-o-amal mein manhaj-e-Salaf Saleheen jo Allah ki wahee se mustafaad-o-maa-khaz hai, ke faham ki taufeeq ataa farmade to ye yaqeenan ek azeem saadat-o-baseerat hai. Jo ukhrawi kaamyabi ke liye matloob-o-maqsood hai.

Zer-e-nazar kitab ki ehmiyat ye hai ke ye ulama-e-Salaf mein se ek Aalim, Haafiz aur Mohaddis Imam Barbahari ki taaleef hai. Bayan-e-Aqeeda mein inka usloob intihaai munfarid hai. Balke usloom-e-Salaf ka aaina-daar hai.

Ulama-e-Salaf ki muallifaat ikhtesaar aur jaamaiyyat ka haseen imtezaaj hoti hain, unke kalaam ke ek-ek lafz se ilm ke saath khashiyat bhi tapakta hai.

Aqeeda Salaf-o-wazooH-o-zahoor mein ek minaara-e-noor hai:

Tumhare Paas Allah Ki Taraf Se  
Noor Aur Khuli Kitab Aachuki Hai.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ.

(Surah-al-Maaida - 5:15)

**Aql-e-saleem-o-fitrat-e-saleema ke aen mutaabiq aur kyoun na ho ke ye us zaat ki wahee-e-mubaarak (Quran-o-Hadees) se maa-khaz hai, jiska ilm har shae ko muheet hai aur jiska kalaam har qism ke tanaquz-o-taaruz se paak hai.**

Afsos hai un logo'n par jo is khaalis, saaf aur waazeh Aqeeda se inheraaf ikhtiyaar kiye hue hain aur uske bajaee mutakallimeen-o-falaasafa ke tariqa ko jo bohot se zulmaat-o-tanaquzaat ka marqa' hai, apnaae hue hain. **Halaanke is faasid manhaj se bohot se ulama taaeb ho chuke hain.**

Imam Ghazali zindagi ka ek taweel daur mutakallimeen ke manhaj par qaaem rehte hue guzaarte hain, aakhir mein aisi tauba ki ke maut ke waqt unke seene par "Saheeh Bukhari" rakhi hui thi.

Imam Fakharuddin ar Raazi Saheb "At Tafseer al Kabeer" is manhaj ke haamil rahe, lekin bil-aakhir hairaan-o-pareshan hokar farmaya:

نهاية اقدام العقول عقال  
وأكثر سعى العالمين ضلال  
ما استفادنا من بحثنا طول عمرنا  
سوى أن جمعنا فيه قليل وقال

Isse pehle Imam Abul Hasan al Ashari jo ek arsa falsafi-o-kalaami manhaj par qaaem rahe, phir taaeb hokar Ashari Manhaj ikhtiyaar kiya, jo mutakallimeen aur Salaf ke tariqa-e-kaar ka darmiyan tariqa tha. Aur bil-aakhir tamaam cheezo'n se taaeb hokar apni aakhri taaleef "Al Ibaanah" mein saaf likh diya: "Main asmaa-o-sifaat ke baab mein Imam Ahmad bin Hanbal ke manhaj par hoo'n".

Ulama-e-Salaf ka manhaj Mubarak hai, iske husool ke liye bohot si kutub-e-naafea manzar-e-aam par aachuki hai. Zer-e-nzar kitab ki ifaadiyat bhi ulama-e-Salaf-o-khalaf mein musallam hai. Ye ek ilmi dastaweez hai.

Allah Ta'ala iske muallif Imam Barbarahi aur Shahre Shaikh Abdullah bin Saleh al Ubailaan aur mutarjim Haafiz Haamid Mahmood Sahab ko jazaa-e-khair ataa farmae aur unki is koshish ko sae'ee-e-mashkoor banaae.

Is kitab ka nafa aam farmaae aur ise qubool-e-hasan ataa farmae aur is ummat ko ye taufeeq ataa farmae ke Aqeeda-o-manhaj ke talluq se ulama-e-Salaf ki giraa-qadr jahood se mustafeed hokar apni islaah karke duniya-o-aakhirat ki kaamyaaabi se maala-maal ho'n.

**Asal kaamyaaabi duniyawi aalaaeq, taassubaat aur masnui firqo'n ke difa mein nahi, balke khaalis Quran-o-Hadees ko apnaakar Allah Ta'ala ki raza-o-mohabbat ko haasil karne mein hai. Allah Ta'ala ka farman hai:**

Pas Qiyaamat Ke Din Jo Shakhs Aag Se Door Kar Diya Gaya Aur Jannat Mein Dakhil Kar Diya Gaya, Wo Faaez-ul-Maraam Ho Jaaega.

فَمَنْ زُحِرَ عَنِ النَّارِ وَأُذِلَّ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ.  
(Surah Aale Imran - 3:185)

Aur Rasool Allah (salallaahu alaihi wa sallam) ki Hadees hai:

*"Meri tamaam ki tamaam ummat Jannat mein jaaegi, magar jisne (Jannat mein jaane se) inkaar kar diya. Sahaba Ikraam (raziallahu anhum ajmaeen) ne arz kiya: Aye Allah ke Rasool (salallaahu alaihi wa sallam)! kaun hai, jo (Jannat mein jaane se) inkaar kare? Aap (salallaahu alaihi wa sallam) ne farmaya: Jisne meri itaa-at ki wo Jannat mein dakhil ho gaya aur jisne meri nafarmani ki, pas tehqeeq isne (Jannat mein jaane se) inkaar kiya". (Saheeh Bukhari: Hadees 770)*

**Qaraeen Kiram!** In dono nusoos par ghaur kare'n. Pehli nass ki cheez ko kaamyaaabi qaraar de rahi hai? Aur doosri nass kaamyaaabi ke liye kaunsa manhaj pesh kar rahi hai?

**Ittiba-e-Rasool (salallaahu alaihi wa sallam) ke alaawa har tariqa aur manhaj mardood hai.** Rasool Allah (salallaahu alaihi wa sallam) ka farman hai:

*"Jis shakhs ne koi aisa amal kiya, jis par hamara hukm na ho to wo mardood hai". (Saheeh Muslim: Hadees 4493)*

Syedna Jabir (raziallahu anhu) se marwi hai ke Rasool Allah (salallaahu alaihi wa sallam) ne irshad farmaya:



***“Aur behtareen seerat Muhammad (salallaahu alaihi wa sallam) ki seerat hai aur sabse badd-tareen kaam wo hain, jo nae waza’ kiye gae ho’n aur har Bidat gumrahi hai”.*** (Saheeh Muslim: Hadees 867)

Baaz auqaat thodi se hairat hoti hai ke log is qadar waazeh aur saafi manhaj se ru-gardaani kyon ikhtiyaar kiye hue hain? Lekin phir ye soch kar ke hidayat-o-gumrahi to Allah ke ikhtiyaar mein hai aur ye sab parwardigaar ke bhed hain. Jin par koi mutalle nahi ho sakta, mutmaeen ho jaata hoo’n.

Aakhir mein ham nemat-e-Islam aur nemat-e-Aqeeda-o-manhaj-e-Salaf Saleheen par Allah Ta’ala ka shukar adaa karte hain.

فبنعمته تتم الصالحات، ولا حول ولا قوة الا بالله، وأصلی وأسلم على نبیه محمد و علی  
آله و صحبه و أهل طاعته أجمعین.  
وکتبه

**Abdullah Nasir Rahmani**

(Sarparast) Ansaar us Sunnah Publications, Lahore

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Muqaddama Al Shaareh

Yaqeenan tamaam taareefe'n Allah ke liye khas hain, ham iski hamd bayan karte hain. Isi se madad maangte hain aur isi se bakhshish talab karte hain. Ham apne nafs ki sharaarato'n aur apne amaal ki buraiyo'n se Allah ki panah mein aate hain. Jise Allah raah dikhade, ise koi raah se hataane waala nahi aur jise wo raah se hataade, ise koi raah dikhane waala nahi aur main gawahi deta hoo'n ke Allah ke siwa koi maabood nahi. Aur Muhammad (salallaahu alaihi wa sallam) iske bande aur uske Rasool hain. Aye Allah hamare Nabi Muhammad (salallaahu alaihi wa sallam) aur unke maan-ne waalo'n aur unke tamaam Sahaba (raziallahu anhum ajmaeen) par durood-o-salam aur barkate'n naazil farma.

Hamd-o-Salaat Ke Baad!

**Ye kitab apne waqt ke Imam Ahle Sunnat Abu Muhammad Hasan bin Ali bin Khalf Barbarahi ki kitab "Sharah as Sunnah" ka khulaasa aur uske chand goshe hain**, jiski sharah aur taleeq hamare Shaikh Abdur Rahman bin Saleh al Ubailaan ne shaher madeena mein apne baaz baa-barkat ilmi duroos mein ki hai.

Chunache hame'n accha laga ke in gosho'n ko in muslim naujawaano'n ke liye. Jo is tarha ki kutub ke bohut hi mohtaaj hain. Pesh kare'n, kyonke aisi kitabe'n Salafi tareeq-o-manhaj bayan karti hain. **Jo ba-hukm-e-Ilaahi is firqa baazi aur mazhabi jhagdo'n ke muqable mein saraasar najaat hai aur Salaf-e-saleheen ke manhaj ko Aqeeda-o-fiqa mein. Ikhlās-o-sulook mein ikhtiyaar karna hi fitno'n aur shubhaat ki maujo'n se labrez bahar-be-karaa'n mein aman ka aakhri kinaara hai.**

**Is kitab mein hamne darj-e-zail kaam kiya hai:**

1. Qurani ayaat ke hawaale.
2. Sharah mein zikar karda Ahadees ki takhreej
3. Mumkina hadd tak Ahle Ilm ke aqwaal ka hawaala-o-maa-khaz.

4. Baaz mukarrar ibaaro'n ka hazaf kyouunke hamare shaikh ne ye kitab taalib-e-ilmo'n ko imla karwaai thi.

Ab ham is kitab ko aam kar rahe hain, ham Allah se madad maangte hain aur dua karte hain ke uske nafa ko aam karde. Hamare is amal ko khaalis apni zaat-e-kareem ke liye banaade. Hamare Shaikh Abu Abdur Rahman ko sawab-e-kaseer-o-azeem ataa farma. Wo hi is kaam mein hamara dost aur wohi is par qaadir hai aur Allah hamare Nabi Muhammad (salallaahu alaihi wa sallam) aur unke maan-ne waalo'n aur unke tamaam Sahaba Ikraam (raziallahu anhum ajmaeen) par durood-o-salam bhej.

## **Imam Barbarahi (rahimahullah) Ke Mukhtasar Halaat-e-Zindagi**

Inka naam, Haafiz Faqeeh Abu Muhammad Hasan bin Ali bin Khalaf Barbarahi hai. Aap Ahle Baghdad se hain, wahee'n pale-badhe. **Ashaab-e-Imam Ahmad ke shagird hain.** Unke bohot se shuyooq hain, unme se ek Imam Ahmad bin Muhammad Abu Bakr al Maroozi hain. Apne hath aur zuban ke zariye har waqt haq ka par-chaar karte, Ahle Bidat ki shiddat se rok thaam karte the. Apne hath aur zuban ke saath aapne is kaam mein bohot bade karnaame anjaam diye aur bohot se maqalaat likhe. Unki acchi shohrat ka kaafi charcha hai. Allah se darne waale aur duniya ke mataa-o-samaan se alag rehne waale the. Isi liye kaha jaata hai ke apne walid ke 70,000 dirham tarke se baree ho gae the.

Is imam-e-aali marattab se bohot se taalib-e-ilm saeraab hue aur bohot se mashoor ulama unke dast-e-shafqat se farigh hue. Inhee'n mein se Abu Bakr Muhammad bin Usman aur Ibne Battah al Ukbari aur Abu al Hussain bin Samoon waghairahum shamil hain.

**Unki wafaat 329h ko Baghdad mein hui, us waqt unki umar 96 baras thi. Ye bhi kaha jaata hai ke 77 baras thi. Allah Ta'ala unki qabr par karodo'n rehmate'n naazil farmae. Ameen!**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Tamheed

Muallif (rahimahullah) ne farmaya:

*“Tamaam taareefe’n is Allah ke liye khaas hain, jisne hame’n Islam ki taraf hidayat di aur ham par iske zariye ehsaan kiya aur hame’n behtareen ummat mein shamil kiya. Pas ham isse uski pasand aur uski marzi ke mutaabiq taufeeq talab karte hain aur hifazat maangte hain. Isse jise wo napasand karta hai aur naraaz hota hai”.*

*“Jaan lo! Islam hi Sunnat hai aur Sunnat hi Islam hai Aur in do (2) mein se har ek-doesre ke baghair qaaem nahi reh sakta”.*

Jaan lo! Islam hi Sunnat hai. Islam apne aam mafhoom mein Allah Ta’ala ki ajezaana itaa-at aur shirk se khulaasi ke saath tabedaari ko kehte hain. Islam ke kai mataalib hain. Inme se ek “*Tauheed*” hai. **Yaha’n muallif ki muraad wo tauheed hai, jiska Allah Subhanahu wa Ta’ala ne apne tamaam bando’n ko hukm diya aur wo tauheed-e-ibaadat hai.** Allah Subhanahu wa Ta’ala ne farmaya:

Yaqeen Karlo! Deen Allah Ke  
Nazdeek Islam Hi Hai.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ.

(Surah Aale Imran - 3:19)

Aur yehi wo tauheed hai, jiske baare mein Ambiya (alaihimus salaam) aur unke aqwaam ke ma-bain jhagda raha. Allah Ta’ala ne farmaya:

Aur Albatta Hamne Har Qaum  
Mein Ek Paegham Pohonchane  
Wala Bheja (usne kaha) Ke Allah  
Ki Ibaadat Karo, Aur Taghoot Se  
Door Raho.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ. (Surah-an-Nahl - 16:36)

Aur Islam ba-maane tauheed ke baare mein Allah Ta’ala ka mazed farman

hai:

Allah Ne Tumhare Liye Wohi Deen Muqarrar Kar Diya Hai, Jiske Qaaem Karne Ka Usne Nuh Ko Hukm Diya Tha Aur Jiski Wahee Hamne Teri Taraf Ki Aur Jiska Taakeedi Hukm Hamne Ibrahim, Musa Aur Isa Ko Diya Tha Ke Us Deen Ko Qaaem Rakhna Aur Usme Juda-juda Na Ho Jaao.

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى  
وَعِيسَى أَنِ اقْبِلُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ.

(Surah-ash-Shooraa - 42:13)

Islam aqeede aur Shariyat ke maane mein bhi aata hai, jise Nabi (salallaahu alaihi wa sallam) lekar aae aur jisko Allah Ta'ala ne aapke liye pasand farmaya. Allah Ta'ala ka farman hai:

Aur Maine Islam Ko Tumhare Liye Bataur-e-Deen Pasand Kiya Hai.

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

(Surah-al-Maaida - 5:3)

Mazeed irshad farmaya:

Tum Mein Se Har Ek Ke Liye Hamne Ek Raasta Aur Ek Tariqa Muqarrar Kiya Hai.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا.

(Surah-al-Maaida - 5:48)

Aur Nabi (salallaahu alaihi wa sallam) ka farman hai: *"Ham Ambiya ki jamaat ilaati bhaaiyo'n ki tarha hain aur hamara deen ek hai"*. (Tafseer-e-Tabari: Jild 5 Safa 396; Zaad al Maseer: Jild 2 Safa 373)

**Jaan lo! Islam hi Sunnat hai aur Sunnat hi Islam hai.** Sunnat arabi lughat mein tariqe ko kehte hain. Allah Ta'ala ne farmaya:

Aur Wo Tumhe'n Tumse Pehle Logo'n Ke Tareeqo'n Ki Taraf Hidayat Deta Hai.

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ.

(Surah-an-Nisa - 4:26)

Saaheb-e-Qamoos<sup>1</sup> *"Sunnat tariqa maslooka ke maane mein aata hai, khwah ye accha tariqa ho ya buraa"*.

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<sup>1</sup> Transiterator: Abu Tahir Maajid al-deen Muhammad Ibne Yaqoob Ibne Muhammad bin Ibrahim al Shirazi al Ferozabadi. He is famous by name "Al Ferozabadi"

Mohaddiseen ke nazdeek, Sunnat-e-Nabawi (salallaahu alaihi wa sallam) se masoor qaul aur (فعل) fe'l ko kehte hain aur isme "tark" bhi shamil hai. Jo kaam Nabi (salallaahu alaihi wa sallam) ne tark kar diya ho. "Taqreer" jo kaam aapke saamne kiya gaya, ya jo baat aapke saamne kahi gai aur aap us par khamosh rahe. Aur Nabi (salallaahu alaihi wa sallam) ka koi kaam karne ya koi baat kehte waqt ki kaifiyat ko bhi "Sunnat" kehte hain.

Ahle usool ke nazdeek, Sunnat Quran ke siwa Nabi (salallaahu alaihi wa sallam) se saadir hone waale aur (فعل) fe'l aur taqreer ko kehte hain aur aise qaul ko "Hadees" bhi kehte hain.

# Sunnat Ka Quran Se Rabt

Sunnat aur Quran ka aapas mein kai wujooh se rabt aur talluq hai, bataur-e-misaal ke rabt ki chand ek soorate'n pesh-e-khidmat hain:

## 1. Sunnat Qurani Ahkamaat Ke Muwaafiq Ho to Ye Taakeed-e-Mazeed Ka Faaeda Deti Hai

- a. Nabi (salallaahu alaihi wa sallam) ka ye farman: "*Kisi musalman shakhs ka maal iski dili razamandi ke baghair halaal nahi*"<sup>1</sup> Allah Ta'ala ke is farman ke muwaafiq hai:

Aur Aapas Mein Ek Doosre Ka Maal  
Naahaq Mat Khaao.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ.

(Surah-al-Baqara - 2:188)

- b. Nabi (salallaahu alaihi wa sallam) Ka Ye Farman: "*Yaqaenan Allah zaalim ko mohlat deta rehta hai, yaha'n tak ke jab ise achaanak pakadta hai to isko mauqa nahi deta*". (Saheeh Bukhari: Hadees 4686; Saheeh Muslim: Hadees 2583) Allah Ta'ala ke is farman ke muwaafiq hai:

Tere Rabb Ki Pakad Aisi Hi Hoti  
Hai, Jab Wo Bastiyo'n Ko Is Haal  
Mein Pakadta Hai Ke Wo Zulm  
Karne Waali Hoti Hain.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ.

(Surah Hud - 11:102)

- c. Aur Nabi (salallaahu alaihi wa sallam) ka ye farman: "*Aurto'n ke baare mein Allah se daro, kyonke tumne unhe'n Allah ki amaanat ke saath liya hai aur unki sharamgaho'n ko Allah ke kalima ke saath halal kiya hai*". (Saheeh Muslim: Hadees 1218) Allah Tabaarak wa Ta'ala ke is farman ke muwaafiq hai:

Aur Tum Aurto'n Ke Saath Acche  
Tariqe Ke Saath Zindagi Guzaro.

وَعَاشِرُوهُمْ بِالْغَيْرِ وَفٍ.

(Surah-an-Nisa - 4:19)

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<sup>1</sup> Musnad Ahmad: Jild 5 Safa 72 Hadees 20695. Shaikh Shuaib ne ise Saheeh qaraar diya hai. Transliterator: Shaikh Shuaib Al Arnaout



## 2. Sunnat Qurani Hukm Ki Wazaahat Karti Hai

- a. **Qurani ghair mufasssil ahkamaat** masalan: Namaz, Zakat, Roza aur Hajj waghaira **ke tafseeli ahkamaat par mushtamil Ahadees iski daleel hain.**
- b. Wo Ahadees jo **Quraani mutlaq hukm ko muqaiyyad kare de'n**, jaise Allah Ta'ala ke is farman mein hath mutlaq hai:

Aur Chori Karne Waala Mard, Aur  
Chori Karne Waali Aurat, Pas Dono  
Ke Hath Kaat Do.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا.

(Surah-al-Maaida - 5:38)

Is itlaaq ko Ahadees ne muqaiyyad kiya hai ke daaya'n hath aur kalaai se ho, na ke kohni se kaata jaae.

- c. Wo Ahadees jo aam **Quraani hukm ko khaas kar dene waali hain.** Masalan Allah Ta'ala ka farman hai:

Jin Logo'n Ne Imaan Laane Ke Baad  
Apne Imaan Ko Zulm Se Khalat-  
malat Nahi Kiya, Unhi Logo'n Ke  
Liye Be-khofi Hai Aur Yehi  
Hidaayat Yaafta Hain.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ  
لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ.

(Surah-al-Anaam - 6:82)

Mazkoora aayat mein zulm aam hai, lekin Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: "*Aisa nahi hai, isse muraad shirk hai*". (Saheeh Bukhari: Hadees 32; Saheeh Muslim: Hadees 124)

- d. Wo Ahadees jo **Quraani ishkaal ki tauzeeh karde'n**, jaise Allah Ta'ala ke is farman:

Khaao Piyo Yaha'n Tak Ke  
Tumhare Liye Safed Dhaage Kaale  
Dhaage Se Fajr Ke Waqt Waazeh  
Ho Jaae'n.

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ.

(Surah-al-Baqara - 2:187)

Mein dhaago'n ki wazaahat karne waali Hadees, jab baaz Sahaba Ikraam (raziallahu anhum ajmaeen) samjhe ke isse muraad safed aur kaali rassiya'n hain, to Nabi (salallaahu alaihi wa sallam) ne farmaya: "*Ye dono dinki raushni aur raat ki siyaahi hain*". (Saheeh Bukhari: Hadees 1817; Saheeh Muslim: Hadees 1090)

### 3. Sunnat Aisa Hukm De Jise Par Quran Khamosh Ho

- a. Nabi (salallaahu alaihi wa sallam) ka farman: “*Wo (samandar) iska paani paak hai aur uska murdaar halaal hai*”. (Sunan Nisai: Hadees 59; Sunan Tirmizi: Hadees 69; Sunan Abu Dawood: Hadees 83. Allama Albani ne ise Saheeh kaha hai.)
- b. Zibah shuda jaanwar ke pet se nikalne waala murda bacche (jibnain) ke baare mein farman-e-Nabawi (salallaahu alaihi wa sallam) ke: “*Iski maa ko zibah karna jibnan ka zibah karna hi hai*”. (Musnad Ahmad: Jild 3 Safa 39. Ibne Hajar ne isko Talkhees al Habeer: Jild 4 Safa 156 mein *Hasan* kaha hai.)
- c. Rafa al Fazal (wo sood jo asal maal se zaaed ho) ki hurmat ke baare mein waarid Ahadees bhi uski misaal hain.
- d. Aur har kuchliyo’n waale darinde, aur panjo’n se noch kar khaane waale parinde aur paaltu gadho’n ki hurmat ke baare min waarid Ahadees bhi uski misaal hain.

### 4. Sunnat-e-Rasool (salallaahu alaihi wa sallam) Kitabullah Ki Naasikh Ho Sakti Hai

- a. Rasool Allah (salallaahu alaihi wa sallam) ka farman hai: “*Kisi waaris ke haq mein wasiyyat karna jaaez nahi*”. (Sunan Abu Dawood: Hadees 3565; Sunan Tirmizi: Hadees 2120; Sunan Ibne Majah: Hadees 2713. Shaikh Albani ne ise Saheeh qaraar diya hai.) Allah Ta’ala ke is farman:

Tum Par Ba-waqt-e-Maut Waledain Aur Aqraba Ke Haq Mein Maroof Tariqe Se Wasiyyat Karna Farz Qaraar Diya Gaya Hai. Agar Maal Choda Ho, Ye Parhezgaaro’n Par Zimmedaari Hai.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْأُولَادِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ. (Surah-al-Baqara - 2:180)

Mein waarid shuda waledain aur aqraba ke haq mein hukm wasiyyat, wajooch tafseer mein se ek wajah ke mutaabiq naasiq hai.

- b. Hadees mein hai “*Kuwaara kuwaari ke saath (agar zina kare to) 100*

*kode aur 1 saal ki jila-watani*". (Saheeh Muslim: Hadees 1690)

Ek surat ke mutaabiq Surah Nisa ki is ayat ki naasikh hai.

Tumhari Jo Aurte'n Fahaashi Ki  
Murtakib Ho'n (unhe'n gawaho'n  
ki gawahi ke badd ta-hayaat  
gharo'n mein qaed kardo).

وَاللّٰتِي يَأْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَائِكُمْ .

(Surah-an-Nisa - 4:15)

*"Muallif"* ka kehna hai: *"Jaan lo! Islam hi Sunnat hai aur Sunnat hi Islam hai aur in 2 mein se har ek doosre ke baghair qaaem nahi reh sakte"*

**Yaane ye dono ek doosre ke saath laazim-o-malzoom hain.** Ye kisi haal mein mumkin nahi ke koi insan Sunnat ke baghair deen-e-Islam ka motaqid ho ya deen-e-Islam ke baghair Sunnat ka motaqid ho. Kyouнке Islam shahadat لا إِلَهَ إِلَّا اللَّهُ ka taqaaza hai aur Sunnat shahadat-e-Muhammad ur Rasool Allah (salallaahu alaihi wa sallam) ka taqaaza hai. **Aur koi insan Islam mein in dono shahadato'n ke baghair dakhil nahi ho sakta.** Neez mazkoora baala bahes se ye baat waazeh ho gai ke faham-e-Quraan, Sunnat ke baghair naa-mumkin hai aur agar aap is shqas ki gumrahi janna chahte hain, jo faham-e-Quraan ko mustaqil taur par Sunnat se ilaaheda samajhta hai, to Imam Bukhari (rahimahullah) ki Syedna Ibne Umar (raziallahu anhum ajmaeen) se marwi khwarij ke baare mein is riwayat mein ghaur-o-fikr karle: *"Khawarij ne aisi ayaat jo kuffar ke baare mein utree'n thee'n, inka itlaaq momineen par karna shuru kar diya hai"*. (Saheeh Bukhari: Fath-ul-Baari: Jild 12 Safa 298)

Khawarij ne Quran ko apne makhsoos faham se samajhne ki koshish ki aur ise Sunnat se marboot nahi kiya aur yehi Islam se takabbur aur inhereaaf karne waale tamaam farq ke inhereaaf ka ek ahem sabab hai. Kyouнке unho'n ne faham-e-Quraan, sunant ke zariye haasil karne ko apne nufos ke liye laazim qaraar nahi diya tha.

# Sunnat-e-Rasool Allah (salallaahu alaihi wa sallam) Waajib-ul-Amal Hai

## 1. Allah Ta'ala ka farman hai:

Aur Rasool Tumhe'n Jo Bhi De, Pas Tum Usko Pakadlo Aur Jisse Roke Pas Tum Usse Ruk Jaao.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا. (Surah-al-Hashr - 59:7)

## 2. Allah Tabaarak wa Ta'ala ka aur irshad hai:

Keh Dejiye Allah Aur Uske Rasool (salallaahu alaihi wa sallam) Ki Ataa-at Karo, Phir Agar Wo Phir Jaae'n To Yaqeen Karlo Ke Allah Kafiro'n Se Mohabbat Nahi Karta.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ. (Surah Aale Imran - 3:32)

## 3. Aur farmaya:

Kisi Momin Mard Aur Aurat Ko Zeba Nahi Deta Ke Jab Allah Aur Uska Rasool Koi Faisla Kar De'n Ke Unhe'n Ikhtiyaar Mil Jaae Aur Jo Allah Aur Uske Rasool (salallaahu alaihi wa sallam) Ki Nafarmani Karega, Yaqeenan Wo Waazeh Gumrahi Se Dochaar Hai.

وَمَا كَانَ لِبُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا.

Ahzaab - 33:36) (Surah-al-

## 4. Isi surah mein farmaya:

Yaqeenan Tumhare Liye Allah Ke Rasool (salallaahu alaihi wa sallam) Mein Behtareen Tariqa-e-Hayat Hai.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

Ahzaab - 33:21) (Surah-al-

## 5. Ek aur jagah farmaya:

Jo Log Rasool (salallaahu alaihi wa sallam) Ke Hukm Ki Khilaaf Warzi Karte Hain, Unhe'n Darte Rehna Chahiye Ke Kahee'n Un Par Koi Azmaaesh Na Aajaae, Ya Unhe'n Koi Dardnaak Azaab Aan Pakde.

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ.

(Surah-an-Noor - 24:63)

6. Surah Nisa mein farmaya:

Tere Rabb Ki Qasam! Log Momin  
Ho Hi Nahi Sakhte, Jab Tak Tumjhe  
Apne Ikhtilafaat Mein Faisal Na  
Maan Le'n. Phir Tere Faisle Se  
Apne Dil Mein Koi Tangi Bhi  
Mehsoos Na Kare'n Aur Dil Se  
Tasleem Karle'n.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ  
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا. (Surah-an-Nisa - 4:65)

7. Rasool Allah (salallaahu alaihi wa sallam) ka irshad-e-giraami hai:

*“Khabardaar! Mujhe Quraan aur uske saath is jaisi ek aur cheez bhi di gai hai. Khabardaar! Mumkin hai ke ek shikam-sair shakhs apne takiye par tek lagaae hue kahe ke tum par Quraan laazim hai, tum jo cheez isme halaal paaao ise halal samjho aur jise haraam paaao ise haraam samjho. Halaanke Allah ka Rasool bhi haraam karta hai, jis tarha Allah ne haraam kiya. Khabardaar! Tumhare liye paltu gadhe halal nahi aur na kuchliyo'n waala darinda aur na kisi zimmi ka gira hua amaan, illa ye ke wo isse be-tawajjohi barte aur jo kisi qaum ke yaha'n mehmaan ho to unke liye laazim hai ke iski mehmaan nawaazi kare'n aur agar ye na kare'n to ise ikhtiyaar hai ke unhe'n iski mehman nawaazi na karne ki wajah se saza de”. (Sunan Abu Dawood: Hadees 4604; Sunan Ibne Majah: Hadees 12; Sunan Darmi: Hadees 586; Musnad Ahmad: Jild 4 Safa 130 Allama Albani ne ise Saheeh kaha hai)*

8. *“Main tumhe'n taakeed karta hoo'n ke Allah se darte rehna chaahiye aur imam ki baat sun kar iski itaa-at-o-farmabardaari karna, agarche wo habshi ghulam hi kyon na ho. Kyounke tum mein se mere baad jo zinda rahega, wo bohot se ikhtilafaat dekhega to (us waqt) tum mera tariqa aur mere hidayat yaafta khulafa-e-rashideen ka tariqa laazim pakadna. Ise mazbooti se pakadlo aur ise apni daadho'n se thaam lo aur nae nae kaam ejaad karne se bacho. Kyounke (deen mein) har naya kaam Bidat hai aur har Bidat gumrahi hai”. (Musnad Ahmad: Jild 4 Safa 126-127; Sunan Abu Dawood: Hadees 4607 & 7010; Sunan Tirmizi: Hadees 2676; Sunan Ibne Majah: Hadees 42 Allama Albani ne ise Saheeh kaha hai)*

# Kitab-o-Sunnat Ki Raushni Mein Jamaat Ko Laazim Pakadne Ke Dalaael

*“Pas jamaat ko laazim pakadna Sunnat hai, jo jamaat se be-raghabti ikhtiyaar kare, aur juda ho jaae, to yaqeenan isne Islam ka patta apne gale se utaar phenka aur khud bhi gumrah hua aur doosre logo’n ko bhi gumrah karne waala ban gaya”.*

## 1. Allah Ta’ala ka farman hai:

Aye Imaan Waalo! Allah Se Kama Haqqahu Darte Raho Aur Tumhe’n Maut Na Aae Magar Is Haal Mein Ke Tum Musalman Ho Aur Sab Milkar Allah Ki Rassi Ko Mazbooti Se Thaam Lo Aur Firqa Firqa Na Ho Jaao.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

(Surah Aale Imran - 3:102-103)

Ibne Jareer (rahimahullah) ne Allah Tabaarak wa Ta’ala ke is farman “*Aur Sab Milkar Allah Ki Rassi Ko Mazbooti Se Thaam Lo*” ki tafseer mein saheeh asaneed ke saath Syedna Abdullah bin Masood (raziallahu anhu) ka qaul zikr kiya hai ke “*Isse muraad jamaat hai*”. (Jaame Al Bayan Fee Taaweel al Quran: Jild 3 Safa 278)

Aise hi *Allah Ki Rassi* ki tafseer mein Salaf Saleheen (rahimahumullaah) ke mustanad aqwaal bhi zikr kiye hain ke isse muraad Quran, Ikhlās aur Islam hai. In tamaam aqwaal ka samra aur nateeja ek hi hai. Kyounke Quraan ke saath etesaam Allah wahdahu laa-shareek ke liye ikhlās aur Sunnat ke saath tamassuk hi wo umoor hain, jinke zariye musalmano ki baahami ulfat, unki ijtemaaiyat aur inka baahami rabt mantij hota hai. Us waqt mere zahan mein Allah ke is farman ke baare mein ek giraa’n qadar nukta aaya hai.

Agar Tu Zameen Ka Saara Khazaana Bhi Kharch Kar Daale Tab Bhi Unke Dilo’n Mein Ulfat-o-Mohabbat Nahi Daal Sakega.

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ يَبِينَ قُلُوبِهِمْ.

(Surah-al-Anfaal- 8:63)

Mazkoora baala aayat-e-kareema mein ye azeem nuqta bayan kiya gaya hai ke **agar tamaam milkiyat aur zameen ka khazaana bhi kharch kar diya jaae, tab bhi logo'n ke ma-bain (mohabbat, bhaai-chaara) naa-mumkin hai. Pas mohabbat aqaaed ki wahdat ke zariye hi haasil ho sakti hai.** Lehaza kaha jaa sakta hai, agar Islamiyaan-e-aalam wahdat-e-ummat ke tamaam tariqe ikhtiyaar karle, tab bhi siwaa-e-qalb (dil) Muhammad (salallaahu alaihi wa sallam) par Allah Ta'ala ke nazil karda Aqeeda-e-tauheed ke ittehad mumkin nahi.

Ibne Jareer (rahimahullah) is ayat ki tafseer mein farmate hain: *“Allah Ta'ala ki muraad ye hai ke log Allah ke is deen ko mazbooti se thaam le'n, jiska isne tumhe'n hukm diya hai aur is waada ka jiska isne tumse apni kitab mein waada liya hai. Yaane baahami mohabbat-o-ulfat aur kalma-e-haq par ekattha hona, aur Allah ke hukm ke aage sar-e-tasleem kham kar lena”.* (Jaame-ul-Bayan: Jild 3 Safa 378)

Imam Ibne Kaseer (rahimahullah) farmate hain: *“Allah Ta'ala ka farman hai “Aur Firqa Firqa Mat Ho Jaao” Allah ne logo'n ko jamaat ka hukm diya aur unhe'n firqa-baazi se roka hai. Aur firqa-baazi se mana karne aur ijtemaaiyat aur baahami ulfat ka hukm dene waali Ahadees bhi ba-kasrat kutub-e-Ahadees mein maujood hain aur yaha'n tak farmaya ke agar log ittefaq se rahenge to inko har qism ki khata se mehfooz rakhne ki guarantee dedi jaati hai. Jaisa ke bohot se Ahadees mein waarid hai. Aur in par ifteraaq-o-ikhtilaaf ka khof kiya gaya hai, jo-ke us ummat mein waaqe ho chuka hai ke 73 firqo'n mein bat chuke hain. Inme ek firqa Jannat ki taraf najaat paane waala aur jahannam ke azaab se bach jaane waala hai aur ye log is manhaj par hain, jis par Nabi (salallaahu alaihi wa sallam) aur Aapke Sahaba Ikraam (raziallahu anhum ajmaeen) the”.* (Tafseer Ibne Kaseer: Jild 1 Safa 367)

Aur Allama Qurtubi (rahimahullah) ne Allah Ta'ala ke is farman ki tafseer mein likha hai *‘وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا’* ke isse muraad jamaat hai. Aur ye maane Syedna Abdullah bin Masood (raziallahu anhu) se bhi kai saheeh sanado'n se saabit hai. Aur yehi tafseer *aqrab ilas sehat* ziyada durust hai. Kyounke Allah zul-jalaal wal-ikram ne ulfat-o-bhai chaargi ka hukm diya hai aur tafreqa se mana farmaya hai. Kyounke firqa-baazi mein halaakat aur jamaat mein is halaakat se najaat hai.

Ibne Mubaarak (rahimahullah) ne kya khoob farmaya ke: *“Jamaat se muraad to Allah ki rassi hai, pas jo shakhs Allah se qareeb hona chahta hai, wo is mazboot kade ko poori quwwat ke saath thaam le”*. (Tafseer Qurtubi: Jild 4 Safa 156)

Imam Ibnul Qaiyyim al Jauzi (rahimahullah) kitabullah ke saath etesam ki haqeeqat mukhtasar bayan karte hain ke *“Logo’n ki aara, unke qiyasaat, maqulaat, zauq, kashf aur wijdaan ke alaawa Quran-e-Kareem ko haakim maan liya jaae. Jo shakhs aisa na kare, wo is etesaam se nikal chuka hai. Ilm-o-amal, ikhlaas, isteeaanat, tabedaari aur roz-e-qiyaamat tak is par hameshgi karne ke etebaar se, jabke deen saare ka saara iske aur uski rassi ke saath etesaam karne mein hai”*. (Madaarij us Saalikeen: Jild 3 Safa 323)

Syedna Abu Huraira (raziallahu anhu) se marwi hai ke Rasool Allah (salallahu alaihi wa sallam) ne irshad farmaya: *“Yaqeenan Allah Ta’ala tum par 3 kaamo’n se khush hota hai aur 3 kaamo’n ko tumhare liye na pasand karta hai (jo Allah ko pasand hain) ke tum iski ibaadat karo aur uski ibaadat mein kisi ko shareek na thehraao aur Allah ki rassi ko sab milkar mazbooti se pakadlo aur firqa-firqa na ho jao...”*. (Saheeh Muslim: Hadees 1715)

Imam Nawawi (rahimahullah) is azeem Hadees ki sharah mein farmate hain ke: ***“Allah ke saath etesaam ka maane iske waade ke saath tamassuk karna, iski kitab-e-azeez aur uski hudood ki paerawi karna aur uske adaab ko ikhtiyaar karna hai.*** *حبل* ka itlaaq ahed, amaan aur milaane jaise sab maano’n par hota hai. Arbo’n mein istelaahan lafz habal aise kaamo’n ke liye bhi istemaal hota hai, ke wo kharab haalat mein ek doosre ko apna kiya hua waada-o-muhaaada yaad dilate hain aur isi muhaada ko thaame rehte hain. Isi ke zariye mutafarriq logo’n ko milate hain. Chunache lafz habal aise kaamo’n se hi isteearah hai aur ye farman ke Firqa-firqa Mat Bano musalmano ki jamaat ko laazim pakadne aur ek doosre ke saath mohabbat-o-pyaar rakhne ka hukm hai, jo-ke Islam ki buniyado’n mein se ek hai”. (Sharah Nawawi: Jild 12 Safa 252)

Imam Nawawi (rahimahullah) ne ek jamaat ke saath chimte rehne ko aur aapas mein mohabbat ko laazim qaraar diya hai aur ye Islam ke qawaaed mein se ek qaaeda hai aur is qaaeda ki buniyad-o-asal Imam Nawawi (rahimahullah) ne Hadees-e-saheeh ko banaaya hai. Aur yehi tamaam Ahle



Ilm ka muttafeqa qaul hai aur aage in sha Allah is baare mein baaz aqwaal aaenge.

Is baare mein buniyad Rasool Allah (salallaahu alaihi wa sallam) ki ye Hadees hai: *“Allah tar-o-taaza-o-khush-o-khurram rakhe us shakhs ko, jisne meri baat ko suna (aur sunne ke baad) isko yaad kiya. Pas kitne hi (fiqa) Hadees ko lene waale isko samajhte nahi aur kitne wo log jin ko Hadees pohonchaai jaati hai wo unse ziyada samajh lete hain. Jin se unho’n ne Hadees ko liya, 3 cheeze’n aisi hain, jinke baare mein kisi musalman ka seena khayanat-o-bukhl nahi karta. 1. Amal ko khaalis Allah ke liye karne mein. 2. Apne hukmraano ki naseehat ko qubool karne mein (yaane unke saath accha sulook aur unki itaa-at karne mein) 3. Aur musulmano ki jamaat ke saath chimte aur lage rehne mein. Pas yaqeenan in (Ahle Ilm) ki dawat in tamaam cheezo’n ko apne ehaata mein liye hue hai”*. (Musnad Ahmad: Jild 3 Safa 225; Sunan Ibne Majah: Hadees 236; Sunan Darmi: Hadees 230; Mustadrak Haakim: Jild 1 Safa 88 Ibne Hibban ne isko Saheeh kaha hai; Saheeh Ibne Hibban: Hadees 67)

Syedna Umar bin Khattab (raziallahu anhu) ne mulk-e-sham mein khutba irshad farmaya: Jisme bayan kiya ke ek martaba Rasool Allah (salallaahu alaihi wa sallam) khutba ke liye khade hue, pas Aap (salallaahu alaihi wa sallam) ne irshad farmaya: ***“Mere Sahaba (raziallahu anhum ajmaeen) ke baare mein mujhse acchai ki naseehat ko qubool karo, (unke saath accha sulook karo) Phir un logo’n ke baare mein jo unke baad aae’n. Phir un logo’n ke baare mein jo unke baad aae’n. Iske baad jhoot aam ho jaaega, hatta ke aadmi gawahi dene mein jaldi karega aur qasam ka mutaalba kiye jaane se pehle hi qasam khaane lagega. Pas jo shakhs Jannat mein jaane ka iraada rakhta hai, isko chaahiye ke wo jamaat (haqqa) ke saath chimat jaae (jud jaae). Yaqeenan shaitan har akele ke saath hota hai aur do (2) se door (bhaagta hai) koi shakhs kisi ghair mohrima aurat ke saath khalwat ikhtiyaar na kare, kyonke shaitan inka teesra hota hai. Aur jis shakhs ko iski neki khush karde (acchi lage) aur uski buraai isko ghamgeen kare (buri lage) to wo momin hai”***. (Musnad Ahmad: Jild 1 Safa 18; Sunan Tirmizi: H2165; Mustadrak Haakim: Jild 1 Safa 113 Allama Albani ne ise Saheeh kaha)

In dono Hadeeso’n mein waazeh taur par momino’n ki jamaat ke saath munsalik karne ka hukm hai. Imam Shafai (rahimahullah) ne kitni hi acchi aur khoobsurat baat kahi hai, wo mazkoora baala Hadees zikar karne ke

baad farmate hain: *“Is baat ka kya matlab-o-maane hai ke Allah ke Nabi (salallaahu alaihi wa sallam) ne in (momino’n) ki jamaat ke saath munsalik rehne ka hukm diya hai?”*.

Farmate hain: *“Main kehta hoo’n ke iska sirf ek hi maane hai ke jab unki jamaat mukhtalif shehro’n mein bate hui aur muntashir hai, to koi shakhs is baat ki taaqat nahi rakhta ke wo aisi jamaat ke saath munsalik ho jaae, jisme afraad ka jismani ittefaq ho (aur dil ke lehaaz se) wo qaum muntashir-o-mukhtalif ho (yaane androoni taur par har ikhtilaaf ho) aur yaqeenan jismani-o-afraadi ittefaq musalmano-o-kafiro’n, muttaqi logo’n aur gunahgaaro’n mein paaya jaata hai”*.

*“Lekin sirf afraad ke saath munsalik hone ka koi faaeda-o-matloob nahi hai. Kyounke sirf jismani ittefaq-o-ijtema ka koi faaeda nahi, ye ijtema-o-ittfaq kuch nahi kar sakta (aur jo jamaat Rasool Allah (salallaahu alaihi wa sallam) ki maqsood thi) wo jamaat sirf wo jamaat ho sakti hai, jo halaal-o-haraam aur in dono cheezo’n mein itaa-at par muttafiq ho. Aur us shakhs ne wohi baat kahi jo baat musalmano ki jamaat ne kahi ho, jisne aisa kiya, isne apne aapko jamaat ke saath munsalik kar liya aur jo shakhs ne musalmano ki jamaat ke qaul ki mukhalifat ki tehqeeq isne is jamaat ki mukhalifat ki, jiske saath isko munsalik rehne ka hukm diya gaya tha”*. (Ar Risaala lil Imam Shafai: Safa 474-476)

# Ikhtilaaf Aur Firqa Waariyat Ki Mazammat Aur Isse Bachne Ka Bayan

Allah Tabaarak wa Ta'ala ka farman hai:

(Aye Ummat-e-Muhammad (salallaahu alaihi wa sallam)!) Tum Un Logo'n Ki Tarha Na Ho Jaao, Jo Raushan (aur waazeh) Dalaael Aajaane Ke Baad Bhi Firqo'n Mein Bat Gae Aur Ikhtilaaf Kiya. Yehi Wo Log Hain Jinke Liye Bada Azaab Hai. Jis Din Kuch Chehre Safed (raushan) Honge Aur Kuch Chehre Siyaah Honge, Siyaah Chehre Waalo'n (se kaha jaaega) Ke Kya Tumne Imaan Laane Ke Baad Kufr Kiya? Ab Apne Kufr Ka Azaab Chakho. (aur unke bar-aks) Jo Safed Chehre Waale Honge Wo Allah Ki Rehmat Ke Saae Tale Honge Aur Usme Hamesha Rahenge.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ  
تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ  
وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ  
بِمَا كُنْتُمْ تَكْفُرُونَ ۚ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ  
فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ.

(Surah Aale Imran - 3:105-107)

Allama Ibne Jareer (rahimahullah) is ayat ki tafseer mein likhte hain: “Isse Allah Jalle Shanahu ki muraad ye hai ke aye wo logo jo imaan laae ho, kitab mein se un logo'n ki tarha na ho jaana. Jinho'n ne phoot daali, aur Allah ke deen ke baare mein ikhtilaaf kiya aur uske awaamir (hukmo'n) aur nawahi (mana karda baato'n) mein ikhtilaaf kiya, halaanke jis cheez ke baare mein wo aapas mein ikhtilaaf kar rahe the. Is baare mein waazeh dalaael-o-baraheen aajaane ke baad ikhtilaaf kiya aur unho'n ne haq ko bhi pehchan liya, **lekin jaan boojh kar iski khilaaf-warzi ki aur unho'n ne Allah ke hukm ki mukhalifat ki aur uske ahed-o-paeman ko toda.** “Yaane Inhi Logo'n Ke Liye Jinho'n Ne Phoot Daali Aur Waazeh Dalaael-o-Baraheen Ke Aajaane Ke Baad Aapas Mein Ikhtilaaf Kiya, Allah Ki Taraf Se Bohot Bada Azaab Hai”.

Allah Ta'ala ne farmaya: “Aye Momino'n! Tum Apne Deen Mein Phoot Na

*Daalna, Jis Tarha Unho'n Ne Apne Deen Mein Phoot Daali Aur Firqe Banaae Aur Jis Tarha Unho'n Ne Kiya, Tum Aisa Na Karna Aur Tum Apne Deen Ke Baare Mein Un Logo'n Ke Raaste Par Mat Chalna (aur agar bil-farz) Tum Unke Tariqe Aur Raaste Par Chale To Un Logo'n Ki Tarha Tumhare Liye Bhi Bohot Bada Azaab Hoga".*

Phir aage apni sanad se Syedna Ibne Abbas (raziallahu anhu) se Allah Ta'ala ke is farman 'وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا' ki tafseer naql karte hain ke: *"Allah Jalle Jalaalahu ne momino'n ko jamaat ke saath munsalik rehne ka hukm diya hai aur momino'n ko ikhtilaaf-o-firqa-bandi se roka hai aur bataaya hai ke tum se pehle log Allah ke deen mein ikhtilaaf-o-khud pasandi ki wajah se halaak hue".* (Jaame al Bayan: Jild 3 Safa 385)

Imam Qurtubi (rahimahullah) farmate hain: *"Jisne (taghaiyyur-o-tabaddul) yaane jisne hukm ko tabdeel kiya ya deen-e-Ilaahi mein Bidat ghadi jisko Allah Ta'ala ne pasand nahi karta, aur na hi Allah ne iski ijaazat di hai to aisa shakhs un logo'n mein se hoga jo "hauz-e-kausar" se dhutkaar diye jaaenge".*

*'(الْمَسْوَدَى الْوَجْه) "Jin logo'n ke chehre siyaah honge" inko to unki ba-nisbat ziyada dhutkaara jaaega aur hauz-e-kausar se ziyada door kar diya jaaega. Jin logo'n ne musalmano ki jamaat ki mukhalifat ki aur unke raaste se alag ho gae. Jis tarha khaarji ba-shamool apne friqo'n ke aur raafzi (shia) apni waazeh gumrahi ke saath aur motazela ba-shamool apni khwahishaat ke ye tamaam log (deen-e-Ilaahi) mein tabdeeli karne waale Bidati hain aur isi tarha wo zaalim jo zulm-o-ziyadati mein aage nikle hue hain aur unho'n ne haq ko chod diya hai aur Ahle haq (mein se kuch) ko qatal kiya aur kuch ko zaleel-o-ruswa kiya aur wo log jo elaaniya gunah-e-kabira karte hain aur wo jamaat jo kaj-roo, khwahish parast aur Bidati hai. In tamaam logo'n ke baare mein kaha jaa sakta hai ke is ayat aur Hadees is tamaam logo'n ko muraad liya gaya hai, jis tarha hamne bayan kar diya hai".* (Tafseer-e-Qurtubu: Jild 4 Safa 165)

Ibne Abbas (raziallahu anhu) ayat-e-kareema **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** ki tafseer farmate hain ke *"Qiyaamat ke din Ahle Sunnat wal jamaat ke chehre chamak rahe honge aur Ahle Bidat aur tafraqa karne waalo'n ke chehre siyaah honge".* (Tafseer Ibne Kaseer: Jild 1 Safa 396)

Mazeed bar-aa'n Allah Ta'ala ka farman hai:

Aur Ye Mera Siraat-e-Mustaqeem  
Hai, Pas Tum Isi Par Chalo Aur  
Doosri Raaho'n Par Na Chalo.  
Kyunke Wo Raahe'n Tumko Allah  
Ki Raah Se Juda Kar Dengi.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ .  
(Surah-al-Anaam - 6:153)

Ibne Jareer (rahimahullah) is ayat ki tafseer karte hue likhte hain ke: “*Aye logo! Yehi wo raasta hai jiske baare mein tumhare Rabb ne in 2 ayato'n mein farmaya hai رَبُّكُمْ عَلَيْكُمْ مَا حَرَّمَ أَتْلُوا أَيْ Aye Nabi (salallaahu alaihi wa sallam)! In (Ahle Kitaab) Se Kehdo Ke Aao Main Wo Cheeze'n Tum Par Tilaawat Karta Hoo'n, Jin ko Tumhare Rabb Ne Tum Par Haraam Qaraar Diya Hai. Aur tumhe'n iske poora karne ka hukm diya hai, yehi is (Allah) ka raasta hai, yaane wo مُسْتَقِيمًا seedha. Tariqa-o-deen jisko is (Allah) ne apne bando'n ke liye pasand kiya hai, فَاتَّبِعُوهُ to isi ki paerawi karo. Isi par amal karo aur isi ko apne nafso'n ke liye tariqa-o-manhaj banaao aur is par chalo. وَلَا تَتَّبِعُوا السُّبُلَ isme Allah Rabbul Izzat ne farmaya “Is raasta ke alaawa aur raaste par na chalo aur uske alaawa kisi aur ko manhaj na banaao”. Aur Is deen ke muqable mein yahoodiyat, isaiyat, majoosiyat aur buth-parasti (hindumat, budh-mat waghaira) aur uske alaawa aur adiyaan ko deen na banaao. Kyounke (ye saare) khud-saakhta raaste aur gumrahi hain. فَتَفَرَّقَ بِكُمْ Allah Ta'ala farmata hai ke “Agar Tumne In Gadhe Hue Raasto'n Aur Adiyaan Ki Paerawi Ki To Ye Tumhe'n In Raasto'n Ki Taraf Pohnchaenge Jo Raaste Allah Ke Raaste Nahi, Jo Adiyaan Allah Ke Deen Nahi, Aur tum Unki Paerawi Ki Wajah Se Deen-e-Ilaahi Se Door Ho Jaaoge”. ياane “Is deen-o-Tariqa Se Door Ho Jaaoge, jisko Allah ne tumhare liye deen-o-Shariyat banaaya hai aur wo deen, deen-e-Islam hai, jiska Allah ne tumse pehle paeghambaro'n aur ummato'n ko huakm diya hai”.* (Tafseer at Tabari: Jild 5 Safa 396)

Phir Ibne Jareer (rahimahullah) apni sanad se Syedna Ibne Masood (raziallahu anhu) ka qaul naql kiya hai ke Syedna Ibne Masood (raziallahu anhu) farmate hain: “*Ek din Allah ke Rasool (salallaahu alaihi wa sallam) ne hamare liye ek lakeer (line) kheenchi, phir farmaya: Ye Allah ka raasta hai, phir is lakeer ke daae'n jaanib ek aur lakeer kheenchi aur baae'n jaanib bhi lakeere'n kheenchee'n aur farmaya: Shaitan in raasto'n ki taraf bulaata hai,*

*phir ye aayat tilaawat farmai:*

Aur Ye Mera Siraat-e-Mustaqeem  
Hai, Pas Tum Isi Par Chalo Aur  
Doosri Raaho'n Par Na Chalo.  
Kyunke Wo Raahe'n Tumko Allah  
Ki Raah Se Juda Kar Dengi.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ.  
(Surah-al-Anaam - 6:153)

*“Phir ek aur sanad se bayan karte hain ke ek aadmi ne Syedna Abdullah bin Masood (raziallahu anhu) se poocha: Siraat-e-Mustaqeem kya hai? To Syedna Abdullah bin Masood (raziallahu anhu) farmate hain ke uske ek kone par hamne Muhammad (salallaahu alaihi wa sallam) ko paaya aur uska doosra kinaara Jannat mein hai aur uske daae'n baae'n pag-dandiya'n hain aur in pag-dandiyo'n par kuch shaitan hain. Jo bin in pag-dandiyo'n ke paas se guzarta hai wo uski unki taraf bulaate hain. Jis shakhs ne bhi in pag-dandiyo'n mein se kisi pag-dandi ko ikhtiyaar kiya wo jahannam mein chala gaya. Aur jisne seedhe raaste ko ikhtiyaar kiya wo Jannat mein pohonchh gaya. Phir Syedna Abdullah bin Masood (raziallahu anhu) ne ye ayat tilaawat farmai: وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا Aur Yaqeenan Ye Mera Seedha Raasta Hai”.*

## Jamaat Se Kya Muraad Hai?

Imam Shaatbi (rahimahullah) farmate hain: “Logo’n ne is baare mein ikhtilaaf kiya hai ke Ahadees mein jis jamaat ke saath munsalik rehne ka hukm diya gaya hai. (iska kya maane hai) yaane wo kaunsi jamaat hai? Is baare mein 5 aqwaal hain:’

1. *Isse musalmaano ki sabse badi jamaat muraad hai, (jisko sawaad-e-aazam kaha jaata hai)*
2. *Isse aimma aur mujtahideen ki jamaat muraad hai.*
3. *Isse Sahaba Ikraam (raziallahu anhum ajmaeen) ki khaas jamaat muraad hai.*
4. *Is jamaat se muraad Ahle Islam ki jamaat hai. Jab wo kisi aise maamle mein muttafiq ho jaaen jo ke unke alaawa doosre adiyaan ke logo’n par waajib ho.*

*Note: Is qaul ko Imam Shaatbi (rahimahullah) ne kisi ki taraf mansoob nahi kiya, jo is baat par dalaalat karta hai ke isme shadeed zoaf hai.*

5. *Imam Tabari (rahimahullah) ke nazdeek isse musalmano ki jamaat muraad hai, jo kisi ameer par ittefaq kar le’n to Aap (salallaahu alaihi wa sallam) ne is jamaat ke saath munsalik hone ka hukm diya hai aur isse alag rehne se mana kiya hai ke wo is cheez se alag rahe’n. Jis par inka ittefaq ho chuka aur unho’n ne is ameer ko doosro’n par muqaddam samjha hai. (Al Etesaam lil Shaatbi: Jild 2 Safa 77)*

*Note: Magar uske liye shart ye hai ke pehle musalmano ka koi ameer maujood na ho, agar ek ameer ki maujoodgi mein koi doosra imamat-o-imaarat ka daawa kare, ya log baghair kisi wajah ke isko apna ameer bana le’n to ye bhi ifteraaq-o-inteshaar aur hizbiyyat hai. (Mutarjim)*

## **Jamaat Ke Maane Ke Baare Mein Ahle Ilm Ke Kalaam Ka Lubbe-Labaab**

**Jamaat se muraad wo cheez hai, jis par Nabi (salallaahu alaihi wa sallam) aur Aqeeda aur amal ke lehaaz se Sahaba Ikraam (raziallahu anhum ajmaeen) the.** Isi wajah se “Hadees-e-ifteraaq” Nabi (salallaahu alaihi wa sallam) ne farmaya ke “*Bani Israel 72 firqo’n mein bat gae aur meri ummat 73 firqo’n mein bat jaaegi. Inme se ek najaat paane waala hoga*”. (Sunan Ibne Majah: Hadees 3992 & 3993; Allama Boosiri (rahimahullah) farmate hain ye sanadan Saheeh hai aur uske raawi Siqa hain.) Mein Sahaba Ikraam (raziallahu anhum ajmaeen) ne in firqo’n mein se najaat paane waali jamaat ke baare mein poocha?

To Aap (salallaahu alaihi wa sallam) ne farmaya: “*Wo ek hi jamaat hogi, aur yehi is farman-e-baari ta’ala se muraad hai ke جَمْعُ شَيْعَا بِحَبْلِ اللَّهِ* Tum Tamaam Ke Tamaam Allah Ki Rassi Ko Mazbooti Se Thaam Lo” aur is maane se ye bhi maloom hota hai ke giroh aur firqe “Al Jamaa-ah” yaane musalmano ki jamaat se kharij hain. Kyounke inka Aqeeda Nabi (salallaahu alaihi wa sallam) waala Aqeeda nahi (aur na hi inka manhaj Nabi (salallaahu alaihi wa sallam) ka manhaj hai) Unho’n ne to Rasool Allah (salallaahu alaihi wa sallam) ki mukhalifat ki aur in mukhalifat karne waalo’n mein kuch ghuloo ki hadd tak aur kuch in se kuch kam darja mukhalifat mein hain”.

“*Lekin jisne unki (yaane Sahaba Ikraam (raziallahu anhum ajmaeen)) ki thodi mukhalifat ki, wo unke saath nahi hai. Syedna Sahal bin Saad (raziallahu anhu) se marwi hai ke Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: “Main tumhara hauz-e-kausar par intezaar karunga, jo mere paas aaega wo (paani) piyega aur jisne ek dafa paani piliya wo kabhi pyaasa nahi hoga. Mere paas kuch aise log bhi aaenge jin ko main pehchaanta hongaa. Aur wo mujhe pehchaante honge, phir mere aur unke darmiyan parda haael kar diya jaaega, to main kahunga, ye to meri ummat mein se hain. To kaha jaaega: Aap nahi jaante ke unho’n ne aapke baad kya kya bidaat deen mein dakhil kardi thee’n) to main kahunga, doori ho, doori ho, yaane inko le jaaao, mujhse door le jaaao*”. (Saheeh Bukhari: Hadees 6212; Saheeh Muslim: Hadees 2290 & 2295)



**(Ghaur keejiye! Ke) Ye musalman hain, lekin inko hauz se wapas dhakel diya jaaega. Kyounke is Aqeeda-o-manhaj aur amaal ko chod chuke the, jisko Allah Ta'ala ne Muhammad (salallaahu alaihi wa sallam) ke dil par sirf is liye naazil kiya, taa-ke is par chala jaae.**

Mazkoora aayat-e-kareema ka doosra maane hai ke ek ameer par ittefaq kar lena, iski daleel Nabi-e-Kareem (salallaahu alaihi wa sallam) ka ye farman hai: *“Teen (3) cheeze’n aisi hain, jin par musalman bande ka dil khayyan-o-bukhl nahi karta. Amal ko khaalis Allah ke liye karna, aur muslim hukmraano’n ki naseehat ko qubool karna aur musulmano ki jamaat ke saath munsalik rehna”*. (Sunan Ibne Majah: Hadees 230; Silsila Ahadees as Saheeha: Hadees 403)

Doosre maane ke lehaaz se musulmano ka ghalba unki tamkanat aur izzat us waqt tak mumkin nahi ke jab tak wo ek ameer par muttafiq-o-muttahid na ho jaae’n. Jabke pehle maane ke lehaazse to ek akela banda bhi jamaat ho sakta hai, ke jab wo akela hi is tariqa-o-manhaj aur Aqeeda par ho. Jis par Nabi-e-Kareem (salallaahu alaihi wa sallam) aur Aap (salallaahu alaihi wa sallam) ke Sahaba Ikraam (raziallahu anhum ajmaeen) the.

Jab log ek (Imam) ameer par muttafiq ho jaae’n, to is (imam, ameer) ke baare mein Nabi-e-Akram (salallaahu alaihi wa sallam) ne hukm diya ke agar wo zulm bhi kare to iske zulm par sabar karo aur uski maal ke saath madad karo. Kyounke ab tum akele ghalba haasil nahi kar sakte.

Nabi-e-Kareem (salallaahu alaihi wa sallam) ne farmaya: ***“Inko wo do, jo unke liye hai aur jo tumhare liye hai. Iska Allah se sawal karo (yaane hukmrano’n ka haq itaa-at adaa karo, ke jab tak wo Allah ki nafarmani ka hukm na de’n)***. Aap se kaha gay: *Aapka kya khayal hai ke agar ham par koi ameer muqarrar kar diya jaae? To Aap (salallaahu alaihi wa sallam) ne farmaya: Inka bojh in par hai aur tumhara bojh tum par hai”*. (Saheeh Bukhari: Hadees 1864)

*[Jis baat mein Allah ki nafarmani ho, isme makhlooq ki farmabardaari nahi ki jaa sakti aur agar hukmraan tumhara haq adaa na kare’n to apne huqooq ke baare mein Allah se dua’e’n karo]* (Mutarjim)

Isme momineen ko ameer-o-hukmran ke khilaaf khurooj-o-baghawat se

Rasool Allah (salallaahu alaihi wa sallam) ne mana farmaya hai. Kyounke is ameer ki wajah se jo fawaaed haasil ho rahe hain, wo in mafaasid se kahee'n ziyada hain, jo is ameer-o-hukmran ki wajah se paeda ho rahe hain. **Is Hadees ke tanaazur mein behat aur saheeh ye hai ke ham in tanzeemo'n aur partiyo'n se bache'n jo democracy (jamhuriyat) ki taraf bulaati hain.**

Democracy ki jamhuriyat pasand afraad ne buniyad rakhi hai (is nizaam ke haamiyo'n) ka kehna hai ke aaj ke is daur mein democracy hi musalmano ke liye behtar hai. Kyounke us waqt musalman giroh-o-mumaalik mazloom hain. Doosra ye ke haakim (ameer) apni soch-o-man-maani ke zariye faisle karte hain, na ke Shariyat-e-Ilaahi ke lehaaz se. Unke zahen ke mutaabiq hukkam ke jabr-o-istebdaar ke ba-nisbat (ye nizaam) accha hai aur kam nuqsan-deh hai. Ye unki bohut badi ghalat hai aur us tariqa-e-islaah se nawaqfiyat hai, jis par is ummat ke ulama ka chalna zaroori hai. Kya koi (aisa bhi tariqa) islaah hai, jiske liye nai raahe'n banaai jaae'n, taa-ke ummat ke halaat ki islaah-o-durustagi ho. (Ya phir) kya ye wo raasta-o-manhaj hai, jiska Allah Ta'ala ne hukm diya hai?

Yaha'n democracy waalo'n ka kya jawab hoga? Aur unke dastoor ke mutaabiq ek giroh ki hukmat doosre giroh par jaaez hai, jo-ke Allah ke saath kufr hai ke ek (insani) giroh-o-jamaat ek dastoor-o-aain banaae, aur khud hi iske mutaabiq faisle saadir kare aur yehi taghoot ke zariye faisla karna hai, jis tarha ke Quran mein hai:

Aye Nabi (salallaahu alaihi wa sallam)! Aap Un Logo'n Ko Nahi Dekhte Jo Ye Samajhte Hain Ke Wo Us Cheez Par Jo Aap Par Naazil Hui Hai Aur Jo Aapse Pehle Naazil Hui. Dono Par Imaan Laae Hain, Phir Wo Chahte Hain Ke Wo Apne Faislo'n Ko Taghoot Ki Taraf Le Jaae'n.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ  
إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا  
إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ.

(Surah-an-Nisa - 4:60)

[Is mauzoo par mazeed tafseel ke liye Ash Shaikh Muhammad bin Ibrahim bin Abdul Lateef Aal Shaikh ki kitab Tahkeem al Qawaneen dekhiye.] (Mutarjim)

Ye is manhaj ki ek kharabi hai. Doosra ye ke is lehaaz se Allah Ta'ala ka haq jo iske bando'n par hai, wo zaaya ho jaata hai. Pas parlimaani nizaam (democracy) ke zariye faisla karna رجوع الى الله و رجوع إلى الرسول ke yaksar manaafi hai. Is baat ki taraf Quran ki is ayat mein ishaara hai.

Aye Imaan Waalo! Allah, Rasool Aur Apne Oolil Amr Hukmrano'n Ki Ataa-at Karo, Agar Tumhara Aapas Mein Kisi Baat Par Ikhtilaaf Ho Jaae To Usko Allah Aur Uske Rasool Ki Taraf Lauta Do, Agar Tum Allah Aur Aakhirat Ke Din Par Imaan Rakhte Ho.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ  
إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ.

(Surah-an-Nisa - 4:59)

**Aur is maghribi nizam ke zariye faisla karne ke saath kitabullah aur Sunnat-e-rasool (salallaahu alaihi wa sallam) ka tark (yaane chodna) laazim aata hai.** Isse raafzi aur musalman, yahoodi aur isaai sabme koi farq baaqi nahi rehta. Aur isi se Allah ke haq ka ziya bhi laazim aata hai, jo Allah ka bando'n par hai.

Namaloom kis wajah se inko parlimaani nizam (democracy) accha lagta hai? Wo kehte hain ke is nizam ki sabse badi khoobi ye hai ke, ek hi hukmran hamesha hukmat mein nahi rehta, balke ek hukmran ek mueena muddat tak hukmat karta hai. Iske baad doosra hukmran ajaata hai. Is tarha hukmran awaam ke maal par asar andaaz nahi hote. To phir kya wo sirf maal-o-hukmat aur is jaise humor ko dekhte hain? Phir to kabhi unho'n ne Allah ke haq ki taraf tawajjo nahi di.

Is nazariya mein maghribi nizam ke dildaada aur baaz naam nehad Islami tehreeko'n ke akaabireen baaham shareek hain.

Bila-shubha Islam ne haakim aur riaaya dono ka taayyun kiya hai, lekin iske bar-aks jamhooriyat (democracy) mein aisa nahi hai.

Islam ne koi aisi shart nahi lagaai ke ek hukmran itni muddat tak hukmat karega. Balke Islam ke zamaana-e-awwal hi se hukmat, khilaafat ke tarz par mukammal hoti hai (yaane ek khlifa ki wafaat ke saath hi iski hukmat khatam hoti hai) aur (Islami tarz-e-hukmat mein) haakim Allah ki taraf se muqarrar hota hai ke wo riaaya mein aadl-o-insaaf kare.

**Ek ahem cheez jiski taraf tawajjo karna zaroori hai, wo ye ke moashera ki islaah haakim ke saheeh-o-saaleh hone par hai. Kyounke haakim bhi is moashre ke ek fard hai. Agar poora moashra saheeh-o-saaleh hoga, to laa-mahaala haakim bhi saheeh-o-saaleh hoga. Aur agar moashre ki askariyat faasiq-o-faajir aur gunahgaar hogi to haakim bhi aisa hi hoga. Jis tarha ke farman Baari Ta'ala hai:**

Isi Tarha Ham Baaz Zaalimo'n Ko  
Baaz Ka Dost Bana Dete Hain, Us  
Cheez Ke Badle Jo Wo Kamaaya  
Karte Hain.

وَكَذَلِكَ نُؤَيِّ بِغَضِ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا  
يَكْسِبُونَ. (Surah-al-Anaam - 6:129)

**Salaf-o-saleheen mein se kisi ka qaul hai ke: “Jaise tum hoge, waise hi tum par haakim banaae jaaenge”.**

Aur ummat ki iqtesaadi aur ijtemaai behtari ke asbaab Shariyat par munhasir hain aur isi Shariyat hi ki wajah se Allah apne qanoon ko poora karta hai. Jaisa ke farman-e-Baari Ta'ala hai:

Beshak Allah Us Waqt Tak Kisi  
Qaum Ki Haalat Nahi Badalta,  
Yaha'n Tak Ke Wo Us Cheez Ko  
Tabdeel Na Kar De'n Jo Unke  
Nafso'n Ke Saath Hai.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ.  
(Surah-ar-Raad - 13:11)

Surah Nisa mein farmaya:

Aur Agar Wohi Kare'n, Jiski Unhe'n  
Naseehat Ki Jaati Hai. To Yaqeenan  
Yehi Unke Liye Behtar Aur bohot  
Ziyada Mazbooti Waala Ho.

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ  
وَأَشَدَّ ثَبَاتًا. (Surah-an-Nisa - 4:66)

Aage farmaya:

Aur Agar Un Bastiyo'n Ke Rehne  
Waale Waqai Imaan Le Aate Aur  
Parhezgaari Ikhtiyaar Karte To  
Ham Un Par Zaroor Asmaan Aur  
Zameen Ki Barkate'n Khol Dete.

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم  
بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ.  
(Surah-al-Aaraaf - 7:96)

Surah Zukhruf mein farmaya:

Gharz Usne Apni Qaum Ko Halka  
(kam aql) Bana Diya To Unho'n Ne  
Uski Baat Maanli, Yaqeenan Ye  
Saare Hi Nafarmaan Log The.

فَاسْتَخَفَّ قَوْمَهُ فَاطَّاعُوهُ ۚ إِنَّهُمْ كَانُوا قَوْمًا  
فَاسِقِينَ.

(Surah-az-Zukhruf - 43:64)

Firaun unki aqlo'n ko bekaar kar hi nahi sakta tha ke agar wo saaleh-o-nek log hote, haakim ka Shariyat Ilaahi ko qaaem karna aur awaam mein adl-o-insaaf karna. Ye muslim moashre ke qiyaam-o-islaah ki Allah ki taraf se zamaanat hai. (yaane agar haakim ye do (2) kaam kare to muslim moashre ki islaah khud ba-khud ho jaaegi).

Us waqt ham kehte hain ke Islam tamaam moashro'n-o-giroho'n ke liye mazu'n hai aur inko sawaarne waala hai. Magar ye us waqt hoga, jab tamaam insani moashre Islam ko Aqeeda-o-nizaam-e-zindagi bataur-e-Shariyat apnaae'n na ke ye Islam aur talimaat Islam ko apni saqaafat aur tarz-e-zindagi ke taabe kare'n.

## Ahle Sunnat wal Jamaat Ka Manshoor

*“Wo buniyade’n jis par jamaat ko qaaem-o-khada kiya jaae, wo Muhammad (salallaahu alaihi wa sallam) ke Sahaba Ikraam (raziallahu anhum ajmaeen) hain. Wohi Ahle Sunnat wal Jamaat hain. Jo unse (rehnumaai) nahi lega wo gumrah aur Bidati ho jaaega. Aur har bdiat gumrahi hai aur gumrahi aur uske ahl dono hi jahannami hain”.*

Imam Barbaraahi (rahimahullah) ka ye kehna ke jis cheez par jamaat ki buniyad rakhi jaaegi wo Muhammad (salallaahu alaihi wa sallam) ke Sahaba (raziallahu anhum ajmaeen) hain. Yehi baat jamaat ke maane (o mafhoom) ke baare mein haq-o-saheeh hai. Ye wo deen hai, ke jis par Sahaba Ikraam (raziallahu anhum ajmaeen) the. Chaahe wo Aqeeda ke lehaaz se ho, ya ahkamaat, ibadaat aur akhlaqiyaat aur raasta-o-tarz-e-amal ke lehaz se ho.

## Is Mauzoo Par Kitab-o-Sunnat Ke Dalaael

### Pehli Daleel

Allah Subhanahu wa Ta’ala ka farman-e-zishaan hai:

Aur Jo Muhajireen-o-Ansaar Saabi-q-o-Muqaddam Hain (yaane jaldi imaan laane waale hain, elaan-e-nabuwwat ke baad unho’n ne pehli ki hai) Aur Jitne Log Ikhlaas Ke saath Unke Paerukaar Bane, Allah Unse Raazi Hua Aur Wo Sab Allah Se Raazi ho Gae Aur Allah Ne Unke Liye Aise Baagh Muhiyya Kar Rakhe Hain, Jinke Neeche Nehre’n Behti Hongi Jin (jannato’n-o-baaghaat) Mein Wo Hamesha Rahenge, Ye Badi Kaamyaabi Hai.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ  
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ.

(Surah-at-Tauba - 9:100)

Wajah-e-Istedlal:

Is ayat ka mahel istedlal ye hai ke Allah Ta'ala ne Sahaba Ikraam (raziallahu anhum ajmaeen) ko rehnuma-o-mukhtada aur leader banaaya hai ke baad mein aane waale Aqeeda-o-Shariyat (ke ahkaam-o-masaael mein) aur manhaj-o-tariqa-e-kaar mein unki paerawi kare'n aur unke peeche aane waalo'n ki tarjumaani mein rabbul izzat ne youn farmaya:

Aur Unke Liye Uo Unke Baad Aae'n  
Kahenge Ke Aye Hamare  
Parwardigaar! Hame'n Bakhsh De  
Aur Hamare Un Bhaiyo'n Ko Bhi Jo  
Hamse Pehle Imaan Laa Chuke  
Hain.

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا  
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ .

(Surah-al-Hashr - 59:10)

Aur sabse badi cheez jo imaan mein dakhil karti hai, wo faaeda pohonchaane waala ilm aur amaal-e-saaleha hain. Isi wajah se Allah Ta'ala ne farmaya:

Phir Agar Wo s Jaisi Cheez Par  
Imaan Laae'n Jis Par Tum Imaan  
Laae Ho To Yaqeenan Wo Hidaayat  
Paa Gae Aur Agar Wo Phir Jaae'n  
To Mahez Ek Zid Mein Pade Hue  
Hain.

فَإِن آمَنُوا بِبِشْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِن  
تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ .

(Surah-al-Baqara - 2:137)

(is ayat ka maqsad ye hai ke) agar mushrikeen aur yahood-o-nasaara (isaaiyo'n) mein se koi bhi Sahaba Ikraam (raziallahu anhum ajmaeen) jaisa imaan le aae to wo hidaayat yaafta hai aur jo unki mukhalifat karega wo gumrah hai.

## Doosri Daleel

Tum Behtareen Ummat Ho, Jo  
Logo'n Ke Liye Hi Paeda Ki Gai Hai  
Ke Tum Nek Baato'n Ka Hukm  
Karte Ho Aur Buri Baato'n Se Rokte  
Ho Aur Allah Ta'ala Par Imaan  
Rakhte Ho.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ .

(Surah Aale Imran - 3:110)

Wajah Istidlaal:

Is ayat se istedlal kiya jaata hai ke Allah Ta'ala ne Sahaba Ikraam (raziallahu

anhum ajmaeen) ke baare mein gawahi di hai ke wo har qism ki naiki aur bhalai ka hukm dene waale aur har qism ki buraai aur kharabi se mana karne waale the.

Aur agar Sahaba Ikraam (raziallahu anhum ajmaeen) mein se kisi se koi ghalati ho gai to doosre Sahaba Ikraam (raziallahu anhum ajmaeen) ne amr bil maroof par amal karte hue inko neki ki raah zaroor dikhlai aur nahi anil munkar par amal karte hue ghalati se zaroor toka.

To isse pata chala ke “maroof” saheeh faham-o-firaasat, samajh boojh aur nek amaal ka naam hai aur jo cheez in dono ke mukhalif hai, wo “munkar” yaane (bruaai) hai. Ya to wo har etebaar se munkar hai ya baaz wajooH se. Lehaza ye baat namumkin hai ke baad mein aane waale to haq ko paale’n aur wo haq se mehroom rahe’n (aur ghalati kha jaae’n).

### Teesri Daleel

Hamne Isi Tarha Tumhe’n Sabse Behtar Ummat Banaaya Hai, Taa-ke Tum Logo’n Par Gawah Ho Jaao Aur Rasool Tum Par Gawah Ho Jaae’n.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا.  
(Surah-al-Baqara - 2:143)

Wajah Istedlal:

**Is ayat se istedlal is tarha hai ke Allah Ta’ala ne inko pasandeeda ummat qaraar diya hai aur aadil banaaya hai.** Aur yehi (أُمَّةً وَسَطًا) ka haqeeqi maane hai, ke wo tamaam ummato’n mein se pasandeeda hain aur apne aqwaal aur amaal-o-niyaat mein aadil aur sacche hain. Lehaza wo is baat ke mustahiq thehre ke Allah ke Nabi (salallaahu alaihi wa sallam) unke liye aur poori ummat par qiyaamat ke din gawah ho’n. Isi liye Rabbe-e-Ta’ala ne unki taareef ki aur unke zikr ko buland kiya aur inko baad mein aane waalo’n ke liye Imam-o-rehnuma aur leader banaaya. Allah Rabbul Izzat ke is farman ke mutaabiq:

Aye Hamare Rab! Hame’n Muttaqeen Ka Imam Banaade.

وَجَعَلْنَا لِلْمُتَّقِينَ إِمَامًا.  
(Surah-al-Furqan - 25:74)

**Koi bhi is wasf, kirdaar aur shanaakht ka Sahaba Ikraam (raziallahu**



**anhum ajmaeen) se ziyaada mustahiq nahi ho sakta.** Kyouнке Allah Rabbul Izzat ne unko paak (raziallahu anhum ajmaeen) banaaya hai aur unki khud taareef ki hai.

Note: Shaikh Abdul Aziz bin Baaz (rahimahullah) farmate hain ke اُمَّةٌ وَسَطًا ka tariqa ye hai ke is cheez ka ehtemaam kare'n, Aqeeda-o-amal aur baat cheet ke lehaaz se jis par Allah ke Nabi (salallaahu alaihi wa sallam) aur Sahaba Ikraam (raziallahu anhum ajmaeen) the. اُمَّةٌ وَسَطًا ka maane hargiz nahi ke wo is cheez ko halaal qaraar diya, jisko Allah Ta'ala ne haraam kaha hai. Aur gaane (cigarette, beedi, paan, naswaar, panni, charas, afeem, bhang waghaira) fujoor-o-khuraafaat ko mubaah-o-halaal samjhe'n. Ye اُمَّةٌ وَسَطًا ka amal nahi, balke ye to iske bar-aks hai, jis par Rasool Allah (salallaahu alaihi wa sallam) aur Sahaba Ikraam (raziallahu anhum ajmaeen) the.

### Chauthi Daleel

Aap Keh Deejiye Ke Meri Raah Yehi Hai, Main Aur Mere Farmabardaar Poore Yaqeen-o-Etemaad Ke Saath Allah Ki Taraf Bula Rahe hain Aur Allah Paak Hai Aur Main Mushriko'n Mein Se Nahi Hoo'n.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ.  
(Surah Yusuf - 12:108)

Wajah-e-Istedlal:

Is ayat se istedlal kuch is tarha hai ke Allah Ta'ala ne apne Rasool (salallaahu alaihi wa sallam) aur unke paerukaaro'n ke baare mein khabar di hai ke wo yaqeen-o-etemaad aur kaamil baseerat ke saath Allah ki taraf bula rahe hain. Lehaza jo Allah ki taraf yaqeen-o-etemaad ke saath bulaate hain, to unki ittiba-o-paerawi karna wajib hai. Rabbe zul jalaal wal ikraam ke is farman ki wajah se bhi jo-ke Allah Ta'ala ne jinno'n ke qaul ke baare mein bayan kiya hai:

(To Quraan sunne waale jin boley)  
Aye Hamari Qaum! Allah Ke Bulaane Waale Ka Kaha Maano Aur Us Par Imaan Laao.

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ.  
(Surah-al-Ahqaaf - 46:31)

Paeghambar (salallaahu alaihi wa sallam) Allah ki taraf yaqeen aur etemad

ke saath bulaate hain, wo haq ko acchi tarha jaante hue uski taraf bulaate hain. Aur Aqeeda-o-Shariyat aur manhaj-o-tariqa-e-kaar ke lehaaz se deen ki taraf daawat dena yehi to (daawat ilallaah) hai. Aur Sahaba Ikraam (raziallahu anhum ajmaeen) ne Rasool Allah (salallaahu alaihi wa sallam) ki paerawi karte hue dawat ilallaah ka kaam sar-anjaam diya, lehaza jab wo Allah ki taraf dawat de'n to unki paerawi bhi laazim hai.

### Paachwee'n Daleel

Hadees-e-Mubaaraka mein hai ke Aap (salallaahu alaihi wa sallam) ne farmaya: ***"Sabse behtar zamaana wo hai, jisme main bheja gaya hoo'n. Phir un logo'n ka zamaana jo is zamaane ke baad honge. Phir unke baad waale"***. (Saheeh Muslim: Hadees 2533, 2534, 2535, 2536)

Wajah Istedlal:

Is Hadees se istedlal is tarha hai ke Aap (salallaahu alaihi wa sallam) ne bataaya mutlaq taur par har lehaaz se behtar zamaana mera zamaana hai to ye cheez is baat ka taqaaza karti hai ke is zamaana ko khair-o-barkat ke har kaam-o-maamla mein muqaddam rakha jaae. Agar aisa na kiya jaae to phir zamana-e-Nabawi (salallaahu alaihi wa sallam) baaz lehaaz se behtar nahi hoga. Pas iko mutlaq taur par *"khair-ul-quroon"* samajhne mein hi aafiyat hai.

### Chatthi Daleel

Syedna Abu Musa al A'asha'ri farmate hain ke: *"Hamne ek din Aap (salallaahu alaihi wa sallam) ke saath maghrib ki namaz padhi, to hamne kaha: Kyoun na ham baith jaae'n aur Aap (salallaahu alaihi wa sallam) ke saath isha bhi padh le'n, to ham baith gae. Chunache Aap (salallaahu alaihi wa sallam) hamare paas tashreeflaee aur farmaya ke tum kab se yaha'n par ho? Hamne arz kiya: Aye Allah ke Rasool (salallaahu alaihi wa sallam)! Hamne aapke saath maghrib padhi, phir hamne kaha ke baith jaate hain, yaha'n tak ke aapke saath namaz-e-isha bhi padh le'n. Aap (salallaahu alaihi wa sallam) ne farmaya: ke tum ne accha kiya hai aur tumne (ajar) ko paaliya hai aur asmaan ki tarafsar ko uthaaya aur Aap (salallaahu alaihi wa sallam) aksar asmaan ki taraf sar ko uthaaya karte the. Phir farmaya ke siraate aman hain asmaan ke liye, jab sitaare chale jaate hain to asmaan par wo*

*cheez aajaati hai, jiska isko waada diya gaya hai. (yaane din ya phir إِذَا النُّجُومُ طُبِسَتْ qiyaamat ki taraf ishaara hai). **Main aman hoo'n apne Sahaba ke liye aur jab main chala jaaunga to Sahaba par wo cheez aajaaegi, jiska unhe'n waada diya gaya hai aur mere Sahaba aman hain, meri ummat ke liye. Jab wo chale jaaenge to ummat par wo cheez aajaaegi, jiska unke saath waada kiya gaya hai (yaane fitne aur azmaaeshe'n)".*** (Saheeh Muslim: Hadees 2531)

Wajah-e-Istedlal:

Is Hadees se istedlal ye hai ke Allah ke Nabi (salallaahu alaihi wa sallam) ne Sahaba Ikraam (raziallahu anhum ajmaeen) ko unke baad mein ane waalo'n ke liye wo haisiyat di jo haisiyat apne Sahaba Ikraam (raziallahu anhum ajmaeen) ke liye bayan farmai. **Is tashbeeh se ye baat waazeh hoti hai ke ummat par wajib hai ke Sahaba Ikraam (raziallahu anhum ajmaeen) se hidayat haasil kare'n, jis tarha unho'n ne Allah ke Nabi (salallaahu alaihi wa sallam) ki paerawi ki aur hidayat haasil ki.** Aur isi tarha jaise Ahle duniya sitaaro'n ke zariye raasta maloom karte hain, is tarha Ahle imaan ko chaahiye ke wo Sahaba Ikraam (raziallahu anhum ajmaeen) ke zariye siraat-e-mustaqeem ki taraf raah paae'n aur jis tarha sitaara is baat ki alaamat hota hai ke abhi raat baaqi hai aur asmaan salaamat hai, isi tarha Sahaba Ikraam (raziallahu anhum ajmaeen) ka wujood is baat ki zamaanat hai ke abhi shar-o-fasaad iske asbaab wuqoo pazeer nahi hue aur agar bil-farz Sahaba Ikraam (raziallahu anhum ajmaeen) deen ke kisi maamla mein ghalati kha jaae'n aur baad mein aane waale is khataa-o-ghalati se bach jaae'n to phir ye baad mein aane waale Sahaba Ikraam (raziallahu anhum ajmaeen) ke liye aman-o-zamaanat hue, na ke Sahaba Ikraam (raziallahu anhum ajmaeen) unke liye aur ye baat naa-mumkin-o-muhaal hai.

### Saatwee'n Daleel

Syedna Irbaaz bin Saariya (raziallahu anhu) riwayat karte hain ke Nabi-e-Kareem (salallaahu alaihi wa sallam) ne farmaya: **"Tum par meri Sunnat-o-tariqa kaar par chalna laazim hai aur mere baad mere hidaayat yaafta khulafa-e-rashideen (khulafa-e-arba, Abu Bakr, Umar, Usman-o-Ali (raziallahu anhum ajmaeen)) ki Sunnat-o-tariqa kaar laazim**

**hai. Inko tum apni daadho'n ke saath mazbooti se pakde raho aur tum (bidaat) deen mein nae kaam ghadne se bacho".** (Munsad Ahmad: Jild 4 Safa 126-127; Sunan Abu Dawood: Hadees 4607; Sunan Tirmizi: Hadees 2676; Sunan Ibne Majah: Hadees 42 Allama Albani ne ise Saheeh kaha hai)

Wajah Istedlal:

Is Hadees se istedlal is tarha kiya jaata hai ke Aap (salallaahu alaihi wa sallam) ne Khulafa-e-Rashideen (raziallahu anhum ajmaeen) ki Sunnat ko apni Sunnat ke saath milaaya hai aur unki ittiba ko apni ittiba ke saath bayan kiya hai aur phir isme bohot taakeed bayan ki aur farmaya ke isko mazbooti ke saath pakado, yaane isi par date raho.

### **Aathwee'n Daleel**

Syedna Abdullah bin Masood (raziallahu anhu) farmate hain: **"Rabb-e-Ta'ala ne bando'n ke dilo'n ki taraf dekha, in dilo'n mein sabse behtar dil Muhammad (salallaahu alaihi wa sallam) ka paaya to inko apni risaalat ke saath bheja. Iske baad (dobaara) bando'n ke dilo'n ki jaanib dekha to Muhammad (salallaahu alaihi wa sallam) ke dil ke baad Muhammad (salallaahu alaihi wa sallam) ke Sahaba (raziallahu anhum ajmaeen) ke dilo'n ko sabse behtar paaya. Pas inko apne Nabi (salallaahu alaihi wa sallam) ki sohbat aur apne deen ki nusrat-o-madamad ke liye chun liya".** (Musnad Ahmad: Jild 1 Safa 379; Musnad Abu Dawood Tayaalsi: Hadees 243)

Wajah Istedlal:

Is Hadees se is tarha istedlal hai ke ye baat namumkin hai ke wo dil haq ko paane se reh jaae'n, jinke baare mein Allah Ta'ala ne Nabi (salallaahu alaihi wa sallam) ke dil ke baad tamaam logo'n ke dilo'n se behtar hone ka faisla diya hai. Aur unke baad mein aane waale haq ko paakar kaamyabi se hamkinaar ho jaae'n. (Ye ahmaqana soch hai, Allah Ta'ala ke faisle badla nahi karte).

### **Nawwee'n Daleel**

Syedna Abdullah bin Masood (raziallahu anhu) farmate hain: **"Agar koi kisi ko ideal-o-namoona banaana chahta hai to wo Muhammad**

**(salallaahu alaihi wa sallam) ke Sahaba Ikraam (raziallahu anhum ajmaeen) ko apna ideal banaae.** Kyounke wo dilo'n ke lehaaz se is ummat ke pakeeza tareen log the aur gehre ilm waale. Inme takalluf bohot kam tha, hidayat ke lehaaz se pukhta-tareen the aur acche haal waale the. Ye wo giroh tha, jisko Allah ne apne Nabi (salallaahu alaihi wa sallam) ki mohabbat ke liye chuna tha aur unhe'n apne deen ko qaaem karne ke liye pasand farmaya tha. (to phir nateejan) tum unki fazeelat ka eteraaf karo aur unke asaar-o-seerat aur tariqa ki paerawi karo, wo saheeh hidayat aur siraat-e-mustaqeem par the". (At Tamheed la Ibne Abdul Barr: Jild 2 Safa 96)

Wajeh Istedlal:

Is asar se istedlal is tarha hai ke ye baat namumkin hai ke Allah Ta'ala isi ummat ke pakeeza aur nek tareen dilo'n waale aur gehre aur pukhta ilm waalo'n aur saheeh hidayat waalo'n aur acche haal waalo'n ko ahkaam mein saheeh baat se mehroom rakhe. Aur baad waalo'n ko iski taufeeq ataa kare aur inko saheeh raasta dikhaae, jisse Sahaba (raziallahu anhum ajmaeen) mehroom rahe (ye nahi ho sakta).

Syedna Umar bin Abdul Aziz (rahimahullah) farmate hain: *"Log koi bhi Bidat ejaad nahi karte, magar (iske nateeje mein) wo cheez chali jaati hai jo daleel aur motabar hoti hai (yaane Bidat ke aajaane se daleel-o-maarifat chali jaati hai aur dekha dekhi is qaum mein Bidat raaj ho jaati hai) aur Sunnat wo hai, jis par ilm ke zariye chala jaae (aur is Sunnat ke bar-aks jo cheez ho) wo ghalati, gumrahi aur bewaqoofi hai. **To apne aap ko is cheez par raazi kare'n, jis par (qaum, yaane Sahaba Ikraam (raziallahu anhum ajmaeen) ne apne aapko raazi kiya tha). Ek aur farman hai: wahee'n ruk jaao, jahaan Sahaba Ikraam (raziallahu anhum ajmaeen) ruk gae the (muamilaat aur ahkaam mein) aur wohi kaho jo Sahaba (raziallahu anhum ajmaeen) ne kaha aur is cheez se khamosh raho, jisse Sahaba Ikraam (raziallahu anhum ajmaeen) ne khamoshi ikhtiyaar ki (yaane jis baare mein Sahaba (raziallahu anhum ajmaeen) ne kalaam nahi kiya, tum bhi na karo).** Beshak wo ilm ki buniyad par is baat se ruke hain aur gehri nazar se tauquf ikhtiyaar kiya hai (jin masaael par tumne kalaam kiya hai) wo inko kholne par ziyada qudrat rakhte the. Aur agar ye fazeelat hoti to iske ziyada mustahiq the. Aur agar (bil-*

***farz) hidayat wo hai jis par tum ho, to tum unse is hidayat ki taraf sabqat le gae ho. Aur agar tum ye kaho ke (unho'n ne in masaael par is liye guftagu nahi ki) ye unke baad pesh aae, aur ghadhe gae hain. To inko sirf isne ghdaa hoga, jo in Sahaba (raziallahu anhum ajmaeen) ke raasta ke alaawa aur raasta par chalne waala hoga aur apne aapko unse be-raghat-o-be-niyaz samajhne waala hoga".***

Ye Sahaba Ikraam (raziallahu anhum ajmaeen) in se har khair-o-barkat mein sabqat le gae hain. Janab Ibrahim Nakhai (rahimahullah) (jo-ke Imam Abu Hanifa (rahimahullah) ke ustad hain) famrate hain: "*Agar mujhe Sahaba Ikraam (raziallahu anhum ajmaeen) ki taraf se ye baat pohonchhe ke unho'n ne ek nakhun se ziyaada wazu nahi kiya to main unke amal se tajaawuz nahi karunga. (yaane ek nakhun ke baraabar wazu karunga) aur kisi qaum ke liye itna hi gunah kaafi hai ke unke amaal unke Nabi (salallaahu alaihi wa sallam) ke amaal ke mukhalif ho'n*". (Sharah Usool Eteqaad Ahlus Sunnah)

# Asr-e-Haazir Mein Baaz Deeni Jamaato'n Se Tauheed Mahu Hona Aur Manhaj-e-Salaf Se Munharif Hona

Aapko bohot se aise log milenge jo kehte hain ke tauheed asal mein tauheed haakimiyat, yaane Shariyat ko hudood-o-muamilaat aur wasaael tijarat waghaira mein nafiz karna. Daur-e-haazir mein Shariyat-o-siyasat ek hi cheez ke do (2) naam hain, goya unke nazdeek Shariyat siyasat hai. Is baat mein koi shak nahi ke ye is tauheed ke maane mein tehreef hai, jis tauheed ka Allah ke bando'n ko hukm diya hai aur is tarha shirk ke maane mein bhi tehreef hai, jisse Allah daraata hai. Iske jawab to kai tarha se aur bohot saare hain, jin ko shumaar karna mushkil hai. Lekin main chand ek ka zikr karta hoo'n.

## Pehla Jawab

Is tarha ke dawat ka tariqa kaar saabit hai, wo tabdeel nahi hoga. Jab saabit hai to (dawat ilallah) ibaadat hai aur ibaadat ke liye zaroori hai ke isme in baato'n ka ehtemaam kiya jaae jo Shariyat mein kitabullah, Sunnat-e-rasool (salallaahu alaihi wa sallam) aur hazraat Khulafa-e-Rashideen (raziallahu anhum ajmaeen) se manqool aur saheeh saabit hain. Zamaano aur afraad ke mukhtalif hone se wo tabdeel nahi huee'n aur na hongy.

## Doosra Jawab

Allah Ta'ala ne Quran-e-Majeed mein hamare liye baaz rasoolo'n ke waqeaat ko bayan farmaya hai. Syedna Nuh (salallaahu alaihi wa sallam) se lekar hamare paeghambar Muhammad (salallaahu alaihi wa sallam) tak paeghambaro'n ki jaghe'n, zamane aur unki qaumo'n ke rehne ke muqamaat juda juda aur alag hain. **Lekin unki risaala ki buniyad aur unki dawat ka ibtedaai nuqta Allah ki taraf se ek baar bhi tabdeel nahi hua.** (yaane dawat ki ibteda unho'n ne ek hi baat se ki hai, aur wo tauheed hai).

## Teesra Jawab

Tamaam Ambiya aur rasoolo'n (alaihimus salaam) ki dawat ki ibteda ek Allah ki ibaadat ko saabit karne waur uske alaawa sabki nafee karne ke saath hui hai aur yehi maane لا اله الا الله ka maqsood hai. Jaisa ke Allah zul jalaal wal ikram ka farman hai:

Tujh Se Pehle Bhi Jo Rasool Hamne  
Bheje, Unki Taraf Wahee Naazil  
Farmai Ke Mere Siwa Koi  
Maabood-e-Bar-haq Nahi, Pas Tum  
Sab Meri Hi Ibaadat Karo.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ.

(Surah-al-Ambiya - 21:25)

Allah Subhanahu wa Ta'ala ne tafseel ke saath ye baat bataai ke Nuh, Hud, Saaleh aur Shuaib (alaihimus salaam) ne apni apni qaumo'n se kaha:

Usi Ek Allah Ki Ibaadat Karo, Uske  
Alaawa Tumhara Aur Koi Maabood  
Nahi.

اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ.

(Surah-al-Aaraaf - 7:65)

To mushrik samajh gae ke **risaalat ka maqsood akele Allah ko hi maabood janna hai, yaane (Tauheed al Ibaadat)** iski daleel ye hai ke Allah ne qaul-e-aad ke baare mein farmaya ke unho'n ne kaha tha:

Aye Hood! Tu Hamare Paas Is Liye  
Aaya Hai, Taa-ke Ham Akele Allah  
Ki Ibaadat Kare'n Aur Unko Chod  
De'n Jinki Hamare Aabaa-o-Ajdaad  
Ibaadat Kiya Karte The.

أَجْتِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ

آبَائُنَا. (Surah-al-Aaraaf - 7:70)

Aur kuffar-e-Makkah ne kaha:

Kya Is (Muhammad (salallaahu  
alaihi wa sallam)) Ne Itne Saare  
Maaboodo'n Ka Ek Hi Maabood Kar  
Diya.

أَجْعَلِ الْإِلَهَةَ إِلَهًا وَاحِدًا.

(Surah Saad - 38:5)

Aur Allah Ta'ala ne is baat ko bhi bayan farmaya hai ke Allah ne is ummat ke liye tauheed ko bataur-e-Shariyat banaaya hai aur tauheed wo cheez hai, jiski Syedna Nuh aur Syedna Muhammad (salallaahu alaihi wa sallam), Syedna Ibrahim, Syedna Musa, Syedna Isa (alaihimus salaam) ko wasiyyat



ki gai thi hi. Farmaya:

Allah Ne Tumhare Liye Wohi Deen Muqarrar Kiya Hai, Jiske Qaaem Karne Ka Usne Nuh Ko Hukm Diya Tha Aur Jo (bazariye wahee) Hamne Teri Taraf Bheja Hai Aur Jis Ka Taakeedi Hukm Hamne Ibrahim, Musa, Isa Ko Diya Tha. Ke Us Deen Ko Qaaem Rakhna, Us (deen) Mein Phoot (firqa-baazi) Na Daalna.

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى  
وَعِيسَى أَنِ اقْبِلُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ.

(Surah-ash-Shooraa - 42:13)

Wahdat-o-ijtemaaiyyat aur ittehad ki dawat bhi tauheed ke zariye hi hai. Chunache farmaan-e-Baari Ta'ala hai:

Aye Musalmano! Tum Sabko Kaho Ke Ham Allah Par Imaan Laae Aur Us Cheez Par Bhi Jo Hamari Taraf Utaari Gai Aur Jo Cheez Ibrahim, Ismail aur Ishaq Aur Unki Aulaad Par Utaari Gai Aur Jo Kuch Allah Ki Jaanib Se Musa, Isa aur Doosre (Ambiya (alaihimus salaam)) Diye Gae. Ham Unme Se Kisi Ke Darmiyan Farq nahi Karte, Ham Allah Hi Ke Farmabardaar Hain.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى  
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ  
وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ  
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ  
مُسْلِمُونَ.

(Surah-al-Baqara - 2:136)

## Chautha Jawab

Beshak Ambiya (alaihimus salaam) ki dawat-e-tauheed par muttafiq hai aur ahkaam-e-Shariyat mein mukhtalif (yaane tauheed sabme ek hai aur ahkaam-e-Shariyat alag alag hain) Allah Ta'ala ne farmaya:

Tum Mein Se Har Ek Ke Liye Hamne Ek (raasta) Dastoor Aur Ek Tariqa Muqarrar Kiya Hai.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا.

(Surah-al-Maaida - 5:48)

Aur Allah ke Nabi (salallaahu alaihi wa sallam) ne farmaya: “*Ham ambiya (alaihimus salaam) ki jamaat hain, ham aapas mein ilaati bhai hain aur hamara deen ek hi hai*”. (Zaad-ul-Musaiyyir la Ibnul Jauzi: Jild 2 Safa 373; Tafseer

Ye to ho sakta hai ke ek amal ek Shariyat mein jaaez ho aur wo doosri Shariyat mein najaaez ho, to is lehaaz se tauheed ki tafseer haakimiyat ke zariye karna saheeh nahi hai.

## **Paachwaa'n Jawab**

Allah Rabbul Izzat apne bando'n ko paeda karne waala aur unke ahwaal ko jaanne waala hai aur is cheez ko bhi jaanta hai, jo unke liye har haal mein behtar aur faaeda mand ho. Yaqeenan Allah Ta'ala ne ye manhaj-e-tauheed tamaam rasoolo'n aur tamaam un logo'n ke liye mutaiyyan kiya, jinki taraf ye Rasool bheje gae. To ab kisi insan ke liye ye layaq-o-zeba nahi ke wo Allah ke mutaiyyan karda manhaj-o-raaste ko tabdeel karde. Ya apne ya kisi aur ke liye is manhaj aur tariqa ke alaawa islaah-o-hidaaya ki khatir koi doosra tariqa-o-manhaj ikhtiyaar kare.

## **Chattha Jawab**

Hamare liye ye baat bhi layaq-o-zeba nahi ke ham Allah aur uske Rasool (salallaahu alaihi wa sallam) ke tariqa se bahar nikalne ko jaaez aur saheeh samjhe'n. (yaane doosra tariqa ikhtiyaar kare'n) Allah ki taraf dawat dene ke liye is baat ka sahaara lete hue ke ab zamaana badal chuka hai, ya ye bahaana kare'n ke log takraar se faaeda utha chuke, ya ye uzar pesh kare'n ke hikmat ka taqaaza ye hai ke ab dawat ke tariqa-e-kaar ko zamaane ke taqaaze ke mutaabiq badla jaae. Ya phir ye baat khi jaae ke hamari dawat to musalmano ko hai aur musalmano mein shirk ka wujood nahi hai. (To ab tauheed ki dawat kiske liye) Is jaise bahaane baaz ki niyyat ke saheeh hone ke bawajood ye Allah aur uske Rasool (salallaahu alaihi wa sallam) ki mukhalifat hai. Aur momineen ke raasta se inheraaf hai (dekhiye janab!) Syedna Nuh (alaihis salaam) aur Muhammad (salallaahu alaihi wa sallam) ke daur, zamaana aur jaghe'n mukhtalif hain, lekin jo unki taraf bheje gae, unke manhaj mein usooli taur par koi farq nahi hai.

Doosra shubha ke zamaana ke aur halaat ke taqaaze ke mutaabiq dawat ke tariqa-e-kaar mein tabdeeli laai jaae, ye bhi waazeh taur par baatil hai. Kyounke hamare is zamaana aur har zamaane mein jo ahem taqaaza hai, wo hai jiske liye Allah ne jinno'n aur insaano ko paeda kiya hai. Wo Allah ki

khaalis ibaadat hai. Aur is mustaqbil ki taiyaari karna jiske waaqe hone mein koi shak nahi. Maut bar-haq hai, aur qabr ke sawaal-o-jawab bhi bar-haq hain. Jaza-o-badla qiyaamat ke liye uthna aur hisaab kitab har zamaana ka taqaaza, ba-shamool hamare zamane ke hai.

## Saatwaa'n Jawab

Ye baat saheeh hain ke koi aisa shakhs jisne apne din aur raate'n dawat ilallah mein laga rakhe hain, wo ye samjhe ke ab musalmano ko tauheed ki taraf bulaane aur shirk se daraane ki zaroorat nahi rahi (to ye iski ghalati hai) ke Aap (salallaahu alaihi wa sallam) ki zindagi ke aakhri lamhaat is tarha the, jis tarha besat (yaane risaalat milne ke waqt the) Shaikhain ne Syeda Ayesha (raziallahu anhu) se riwayat kiya hai ke jab Aap (salallaahu alaihi wa sallam) ki wafaat ka waqt qareeb tha. Aap (salallaahu alaihi wa sallam) ne chadar ka tukda mu'n par daal rakha tha aur jab hosh aaya to isko apne chehra-e-Mubarak se hataaya aur farmaya: *"Yahood-o-Nasaara par Allah ki laanat ho, ke unho'n ne apne ambiya (alaihimus salaam) ki qabro'n ko sajda-gaah banaaliya"*. (Saheeh Al Jaame Sagheer: Hadees 5108; Saheeh Muslim: Hadees 531)

**Aap (salallaahu alaihi wa sallam) ne apni ummat ko qabr parasti se daraaya**, ye Aap (salallaahu alaihi wa sallam) ki aakhri wasiyyat thi jo aapne apne Ahle bait (ghar waalo'n) aur apne Khulafa-e-Rashideen (raziallahu anhum ajmaeen) ko ki. Jo-ke musalmano ke liye taa-qiyaamat uswa-o-namoona hain.

## Aathwaa'n Jawab

Kisi musalman ke liye ye baat bhi jaaez nahi ke wo uzar pesh kare (musalmano ko dawat dene mein ke unme to ab shirk nahi, lehaza inko main tauheed ki dawat kyon doo'n).

**Hamesha shirk musalmano mein nek niyyati aur taqarrub ilallah ke naam par phaela hai. Ya phir jahaalat ki buniyad par.** Allah ne ibtedaai mushrikeen ki aisi hi sifaat ki mazammat ki hai. Chunache Allah Ta'ala ne apne kalaam mein farmaya:

Un Logo'n Ne Allah Ko Chod Kar  
Shaitaano Ko Dost Banaaliya Hai  
Aur Khayal Ye Rakhte Hain Ke Wo  
Seedhe Raaste Par Hain.

إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ  
وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ.  
(Surah-al-Aaraaf - 7:30)

Surah Zumar mein farmaya:

Aur Jin Logo'n Ne Is (Allah) Ke  
Siwa Aur Himaayati Bana Rakhe  
Hain (aur kehte hain) Ke Ham Unki  
Ibaadat Sirf Is Liye Karte Hain Ke  
Ye (buzurg) Allah Ke Nazdeeki-o-  
Qurb Ke Martaba Tak Hamari  
Rasaai Kar De'n.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا  
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفًا.  
(Surah-az-Zumar - 39:3)

Surah Kahaf Mein farmaya:

Keh Deejiye Ke Agar (tum kaho to)  
Main Tumhe'n Bata Du'n Ke Ba-  
etebaar-e-Amaal Sabse Ziyada  
Khasaare Mein Kaun Hain? Wo  
Hain Ke Jinki Dunyawii Zindagi Ki  
Tamaam Tar Koshishe'n Be-kaar  
Ho Gaa'e'n Aur Wo Is Gumaan Mein  
Rahe Ke Wo Bohot Acche Kaam Kar  
Rahe Hain.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ  
سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ  
يُحْسِنُونَ صُنْعًا.  
(Surah-al-Kahf - 18:103-104)

## Nawwa'n Jawab

Is baat ka eteraaf kiye baghair koi chaara nahi ke daur-e-haazir ke musalman ya to wo khud iske murtakib aur isme maloos hain, ya phir wo shirk karne waalo'n ko isse dara nahi rahe. Aur isse badh kar aksar khutba-o-waezeen aur wo log jin ko mufakkireen-e-Islam kaha jaata hai, ya to wo haqeeqat-e-haal se hi be-khabar hain, ya phir wo apni party-o-jamaat ki shohrat ke maand padh jaane se darte hain (ke aksar wo shirk ki mazammat karenge aur uski haqeeqat ko waazeh karenge to Ahle shirk unke aur unki party-o-jamaat ke mukhalif ho jaaenge aur jo wo dawat dena chahte hain nahi sunenge) Aur kahir-ul-quroon ke baad aksar logo'n ka deen Bidat hi hai (yaane aksariyat Ahle Bidat ki hai) isi tarha Allah ki ibaadat aur taqarrub-o-nadeeki ke naam se buth-parasti musulmano ke

shehro'n mein laut aai aur Allah aur uske nabiyo'n aur nek logo'n ko mohabbat ke na par shirk wapas aagaya.

Chunache shaitan ne dhoka dete hue is buth-parasti ko khoob soorat andaaz mein pesh kiya, aur unho'n ne in cheezo'n ka naam jinki Pooja karte hain, buth rakhne ki bajaaye in buthon ke naam unho'n ne muqaddas qabre'n, ziyaarat gaahe'n, mushahid, mazaraat rakha. Aur waha'n aisa khushu-o-khuzoo aur aajezi-o-inkesaari karne lage jo Allah ke gharo'n mein se kisi ghar ke andar bhi nazar nahi aati. Jo muqamaat shirk se bilkul paak aur saaf hain.

Aur bohot saare naam-nehaad musalman apne apne shehro'n mein qabro'n ka tawaaf karte hain aur qabr waalo'n ke liye jaanwar zibah karte hain aur kuch badd-bakht to aise hain ke jo jinno'n ke shar se bachne ke liye wiraan gharo'n aur nae gharo'n ki chaukhat par jaanwar zibah karte hain aur kuch log museebato'n se bachne ke liye nai gaadi ke aage jaanwar zibah karte hain aur kuch log shadi ki raat darwaze ke saamne jooti ka tukda aur thoda sa aata rakhte hain. Aur kuch log gaadi ke peeche haath aur aankh ki tasweer banaate hain (aur baaz juta bandh dete hain aur baaz kaala kapda). Hasad, museebat aur nazar-e-badd se bachne ke liye aur kuch sar phire baghair takbeer padhe jaanwar zibah karte hain, taa-ke bacha zinda rahe aur lambi zindagi paae. Aur baaz (be-aql, deen se door) nujoomi ke paas jaate hain, isse apni qismat-o-mustaqbil ka haal poochte hain aur phir jo kuch wo bataate hain, iski tasdeeq karte hain. Halaanke Nabi (salallaahu alaihi wa sallam) ka farman hai: *"Jo shakhs nujoomi ke paas gaya aur uski tasdeeq ki to isne is cheez ke saath kufr kiya jo Muhammad (salallaahu alaihi wa sallam) par nazil hui"*.

**Aur ye sab shirk hai aur uski bohot si misaale'n maujood hain.**

ولا حول ولا قوة الا بالله

**To us soorat mein kya sirf hamara Islam ka naam lewa hona hame'n shirk ke haulnaak anjaam se bachaalega?** Jabke wo shirk (tauheed ke saath) khalat malat ho chuka hai. Hamare dilo'n mein, hamre gharo'n mein hatta ke hamari masjido'n mein aur kya ham apne aap ko mimin kehne aur kalima-e-tauheed ke iqraar se haqeeqi momin ban jaaenge? Nahi, Nahi!

## Daswaa'n Jawab

(Agar shirk sirf siyaasi-o-hukmati ho to) Allah ke Nabi (salallaahu alaihi wa sallam) ke isaiyo'n ko dawat dene ke andaaz ko dekhiye. Halaanke wo tamaam log roomi hukmat ke maatahat the aur is hukmat ke apne qawaneen-o-zawaabit the. Jo-ke Shariyat-e-Ilaahi ke mukhalif masaadir mein se ek masdar hai. Aur Quran mein isaiyo'n ke saath aksar jo ikhtilaaf kiya hai, wo unke aqeede ke baare mein hai. Jo-ke wo Syedna Isa (alaihis salaam) ke baare mein rakhte the. Jabke Allah ke Nabi (salallaahu alaihi wa sallam) ne apni dawat ki ibteda unke hukmati-o-siyaasi shirk se nahi ki, halaanke inka wateera to ye tha ke wo kaha karte the ke jo Allah ke liye hai, wo Allah hi ke liye chod do aur jo qaisar-o-kisra ke liye hai wo unke liye hi rehne do. Yehi deen-o-siyaasat mein farq hai.

## Giyaarwaa'n Jawab

Yaqeenan jab aap aslaaf ki tarafz-e-zindagi aur unke muamilaat ki taraf dekhenge to inko unke tarz ke mutaabiq paaoge. Jo peeche hamne zikr kiya hai ke tauheed ki taraf bulaane ke liye inka ehtemaam karna **aur unki dawat ki ibteda isse hoti, yaane wo pehli dawat, dawat-e-tauheed pesh karte.** To aisa shakhs kaun hai jo ye kahe ke jamhoor aslaaf baghair kisi aqeede ke ek hukmat par mujtama the? Allah ki qasam! **Ye jumla sirf maghribi ifkaar ke haamil log (jo-ke secular log hain) hi keh sakte hain.** (aur agar unke alaawa koi aur bhi hai) to isko Allah se darna chaahiye, ummat-e-muhammadiya (salallaahu alaihi wa sallam) ke baare mein jo is cheez mein maloos ho chuka hai, wo ummat-e-muhammadiya ko unke deen se na pherde. Aur inko siyaasi, bashari tasawwuraat ki wajah se unke Nabi Muhammad (salallaahu alaihi wa sallam) aur Sahaba Ikraam (raziallahu anhum ajmaeen) ke raasta se na ro-ke, yaane apni siyasat chamkaane ke liye aur etedaal pasand aur raushan khayal kehelwaane ke liye aur jamhuriyat ko saabit karne ke liye ummat-e-muhammadiya ko deen se door na karde.

## Baarwaa'n Jawab

Bohot arsa se aalam-e-Islam mein kalima-e-tauheed ke maane se naa-waaqfiyat aur deen-e-haq ke qaaeda لا اله الا الله se jahaalat ki bina par

fasaad apni jade'n mazboot kar chuka hai aur musulmano ki aksariyat ye samajhti hai ke maqsad-e-tauheed ki ibteda-o-inteha ye hai ke Allah ko akela rizq dene waala, paeda karne waala, zinda karne waal aur maarne waala maana jaae. **Yaane sirf aur sirf tauheed-e-ruboobiyat ko hi tauheed samajh baithi hai.** Agar ye baat saheeh hoti to Allah mushrikeen-e-quraish ka radd na karta, unho'n ne kaha tha:

Ke Muhammad Ne Bohot Saare  
Maaboodo'n Ko Ek Hi Maabood  
Banaadiya Hai.

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا.  
(Surah Saad - 38:5)

## Terwaa'n Jawab

Aqlmand-o-zaheen aur zereek musulmano ki aksariyat ye samajhti hai ke Allah par imaan laane ka jo sabse pehla maqsad hai, wo ye hai ke Allah ko haakimiyat mein akela janna (yaane faislo'n aur hukmati muamilaat mein) agar maamla is tarha hota to Allah kuffar-e-quraish ka radd na farmata.

Aur ye baat (ke ibaadat ke muamilaat se hat kar sirf hukmat ke muamilaat mein Allah ko haakim maanna) mushrikeen-e-Makkah ke liye Allah ke Rasool (salallaahu alaihi wa sallam) ke saamne maal-o-daulat aur hukmat pesh karne aur لا اله الا الله ke muqable mein maidan-e-jung mein utarne se ziyada asaan thi. (aur is tharha agar maamla yehi hota to na Allah ke Rasool (salallaahu alaihi wa sallam) unki mukhalifat karte aur na hi wo Allah ke Rasool (salallaahu alaihi wa sallam) ki mukhalifat karte). **Allah ke Rasool (salallaahu alaihi wa sallam) aur mushrikeen-e-Makkah ka ikhtilaaf maal aur hukmat ke baare mein na tha.** Lekin jis shakhs ne Kitab-o-Sunnat ko samjha aur Aap (salallaahu alaihi wa sallam) ki seerat ko padha, uske liye shak ki koi gunjaesh baaqi nahi rehti ke لا اله الا الله ke maane in sab cheezo'n se buland-o-baala hai, jo ye samjah rahe hain.

**Khabardaar (لا اله الا الله) ka maane hai Allah ko akela maabood janna aur uske alaawa wo tamaam nabudo'n ka inkaar karna.** Yaqeenan Abu Jahal aur doosre mushrikeen-e-arab ne is maane ko samjha aur kalima tauheed ko tukhra diya kyonke kalima-e-tauheed ne in sab cheezo'n ko khatam kar diya tha. Jis par unho'n ne apne aabaa-o-ajdaad ko paaya tha. Wo Khaliq-o-makhlooq ko ibaadat mein jama karna tha (yaane dono ki

ibaadat karna aur in dono ko ek doosre ka shareek banaana).

## Chaudhwaa'n Jawab

Agar (al haakimiyyah) haakimiyat ke tamaam maano'n ko liya jaae to zaroori hai ke wo deeni aur dunyawii dono qism ke muamilaat ko shamil ho. Neki ka hukm dena aur buraai se rokna aur Allah ki taraf bulaana aur tableegh karna ye ibaadat hai. Lekin qubooliyat-e-ibaadat ki 2 zaroori sharte'n hain. 1. Ikhlâas 2. Wo amal jo Sunnat ke mutaabiq ho.

Agar koi kaam khaalisatan Allah ke liye ho, lekin Nabi-e-Kareem (salallaahu alaihi wa sallam) ke tariqa-o-Sunnat ke muwaafiq na ho to wo amal qaabil-e-qubool nahi. Balke mardood hai. Nabi (salallaahu alaihi wa sallam) ka farman hai: *"Jisne koi aisa amal kiya, jis par hamara qaul-o-amal na ho to wo mardood aur naaqaabil-e-qubool hai"*. (Saheeh Bukhari: Hadees 2550; Saheeh Muslim: Hadees 1718)

Isi tarha bohot saare Sahaba Ikraam (raziallahu anhum ajmaeen) ka ye qaul mashoor hai: ***"Sunnat par mayaana-rawi se amal karna Bidat ke mutaabiq bohot ziyada amal karne se behtar hai"***. (As Sunnah lil Maroozi: Hadees 77; Mustadrak Haakim: Jild 1 Safa 184; Kitab az Zuhd lil Imam Ahmad: Safa 159; Sunan Kubra lil Bayhaqi: Jild 3 Safa 19; Eteqaad ahlus Sunnah lil Lalkaai: Hadees 13, 14, 114)

Ham unse mutaalba karte hain ke is maamla (tauheed) mein aur uske alaawa deegar muamilaat mein Allah ko faisal maane'n aur ham ziyaada haqdaar hain ke Shariyat-e-Islamiya ke zariye faisle kare'n. Magar ye baat hargiz saheeh nahi ke ham logo'n ko Shariyat ke hukm maan-ne ke liye bulaae'n aur phir siyaasi-o-fikri qawaneen ko haakim maan kar iske mutaabiq faisle kare'n. Agar ham ne Shariyat-e-Ilaahi ko haakim na banaaya aur uske mutaabiq faisle na kiye to hamara ye amal mardood hai. Agarche ham mukhlis hi kyon na ho'n.

Imam Barbahari (rahimahullah) farmate hain:

***"Sahaba Ikraam (raziallahu anhum ajmaeen) hi Ahle Sunnat wal Jamaat hain, jo unse deen ke muamilaat mein rehnumaai nahi leta, wo gumrah ho gaya. Usne Bidat ghadhi hai aur har Bidat gumrahi hai aur gumrahi aur gumrah dono jahannami hain"***.



Haafiz Ibne Rajab (rahimahullah) iski tashreeh karte hue likhte hain ke: *“Tamaam uloom se (ilm-e-naafe) faaeda mand ilm hai, ke ye Kitab-o-Sunnat ki nusoos (ayaat-o-Ahadees) ko yaad karna aur unke maane ko samajhna hai. Aur Quran ki ayat ke maane mein jo cheez Sahaba Ikraam (raziallahu anhum ajmaeen)-o-taabaeen-e-azzaam aur tabe taabaeen se manqool aur saabit hai, is par iktefa karna. Jo unse halaal aur haram, zuhd-o-taqwa aur parhezgari aur marefat Ilaahi waghaira ke masaael milte hain. Inme pehle number par ye ke unme se zaef ko saheeh se alag karna, doosre number par unhi maane par iktefa karne ki koshish aur unke maane ko samajhna. Ye cheez us shakhs ke liye kaafi hai, jisne ilm-e-naafe ko apna maqsood banaaya aur isko samajhne ki koshish ki aur isme mashghool raha. To jisne is par iktefa kiya aur apni niyyat ko Allah ke liye khaalis rakha aur isse madad talab ki to Allah isme iski madad karega aur uski rehnumaai karega aur hidaayat ataa farmae ga (isko) ilm samajhne ki taufeeq dega aur is ilm ko iske dil mein daal dega. To us waqt ilm ka khaas faaeda haasil hoga aur wo Allah Jalle Ta’ala ka dar hai, jaisa ke Allah Ta’ala ne farmaya:*

Allah Ke Bando’n Mein Se Darne  
Waale Ulama Hi Hain.<sup>1</sup>

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ .

(Surah-al-Faatir - 35:28)

**Jo shakhs Salaf ke kalaam se mu’n modta hai aur unki kutub-o-talifaat se ilm haasil nahi karta to wo shakhs aisi tamaam qism ki bhalaiyo’n se mehroom rahega.** To zahir si baat hai ke wo Salaf ke baad aane waalo’n ki paerawi karega aur jis tarha wo baatil Sunnat-e-rasool (salallaahu alaihi wa sallam) ki mukhalifat mein padh gae, ye bhi unhee’n ki rawish par chal padega.

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<sup>1</sup> Fadhal Ilm as Salaf A’ala Ilm al Khalaf laa Ibne Rajab: Safa 45

# Ijtihaad-o-Istedlaal Mein Ahle Sunnat wal Jamaat Ka Manhaj

**Awwalan:** Kitab-o-Sunnat ko mazbooti se thaame rakhna aur deen ke usooli (aqeeda)-o-furui ahkamaat ko sirf unhi 2 cheezo'n se haasil karna aur ikhtilaaf ke waqt unhi do (Kitab-o-Sunnat) ki taraf lautaana aur in dono ke muqable mein aql, raae, qiyaas, wajaad, kashf aur khuwab waghaira ko pesh na karna.

Kitab-o-Sunnat do (2) aise taraazu hain, jinke zariye (logo'n ke) aqwaal-o-amaal aur Eteqadaat ko tola jaata hai. **Kitab-o-Sunnat wo haq hai, jiski paerawi laazim hai** aur unhi dono ke zariye haq-o-baatil mein farq aur tameez hoti hai. Logo'n ki is baat ko jo Kitab-o-Sunnat ke mutaabiq hogi qubool kar liya jaaega aur jo in dono ke mukhalif hogi, wo qaael ke mu'n par maar diya jaaegi. Aur Ahle Sunnat wal Jamaat (Ahle Hadees) Quran aur Sunnat dono se daleel lete hain aur in dono ke darmiyan koi farq rawa nahi rakhte. Jis tarha ke Ahle Bidat ki haalat aur inka wateera hai (aur Ahle Sunnat wal Jamaat ka Aqeeda hai ke) Hadees Quraan ki wazaahat aur tafseer hai. Hadees aqaaed mein bhi isi tarha hujjat maani jaaegi, jis tarha ahkaam mein hujjat maani jaati hai.

Daleel saheeh-o-saabit Hadees ke zariye qaaem hoti hai. Isi wajah se jo manhaj Salaf ke paerukaar hain, inko tum dekhoge ke wo Hadees-e-Rasool Allah (salallaahu alaihi wa sallam) ko seekhne ka (qasd-o-iraada karte hain) ehtemaam karte hain aur saheeh-o-zaeef ke farq ke bade harees hote hain. Isi liye Salaf ne zaeef aur mauzoo Ahadees ke mutalliq aisi kitabe'n likhi hain jo Hadees-e-rasool (salallaahu alaihi wa sallam) ki muaawin hain. **Kyounke unka deen, Aqeeda-o-Shariyat aur manhaj isi Hadees-e-rasool (salallaahu alaihi wa sallam) par qaaem hai aur wo kitabe'n hi unke manhaj ki buniyad hain.**

**Saaniyan:** Kitab-o-Sunnat ko samajhne ke liye Salaf Saleheen (Sahaba Ikraam (raziallahu anhum ajmaeen)) ki taraf rujoo karna. Kyounke wo tamaam logo'n mein se Allah aur uske Rasool (salallaahu alaihi wa sallam) ki muraad ko samajhne ke ziyada haqdaar hain. Kyounke unho'n ne nuzool-e-Quraan ka zamaana bhi paaya hai aur unki tarbiyat Rasool Allah (salallaahu alaihi wa sallam) ke hatho'n hui hai. Aur wo Rasool

Allah (salallaahu alaihi wa sallam) ke hamesha saath rahe, inko Rasool Allah (salallaahu alaihi wa sallam) ke aqwaal-o-af-aal ka pata tha aur wo (faseeh-ul-lisaan) khush bayan aur khush kalaam log the. Aur Quran bhi unhi ki zuban mein naazil hua aur khud Allah Rabbul Izzat ne Quraan mein inko behtar qaraar diya aur fazeelat ataa farmai hai. To unke baad qiyaamat tak aane waale logo'n ke liye wajib aur laazim hai ke wo unhi ki paerawi kare'n, unhi se rehnumaai haasil kare'n aur unhi ke raasta par chale'n (iske dalaal peechhe tafseel ke saath guzar chuke hain).

**Saalisn:** Ahle Sunnat daleel ka iltezaam karte hain aur tawilaat ko chod dete hain. Ahle Sunnat ke nazdeek buniyad qaaeda ye hai ke alfaaz zaahiri taur par jis haqeeqat-o-maane par dalaalat karte hain. Isi ko lena (yaane zahir alfaaz ka etebaar karna) Quran Sahaba (raziallahu anhum ajmaeen) ki maadri zuban mein naazil hua ha. Jo shakhs isko samajhna chahta hai wo Sahaba (raziallahu anhum ajmaeen) ki zuban se samajh sakta hai. (unke aqwaal ke zariye) Quran ko 2 tarha se samjha jaa sakta hai.

1. Arabi Lughat ke zariye
2. Sahaba-o-Taabaeen, taba-taabaeen aur ulama ke aqwaal ke zariye jo (Quraan ke) maane ko samajhne aur mutaiyyan karne ke liye Sahaba-o-taabaeen ke tariqa par hain.

Aur maane Quraan-o-Sunnat ko Allah aur uske Rasool (salallaahu alaihi wa sallam) ke mutaabiq mutaiyyan kiya jaaega.

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: ***"Maqsood ye hai ke jo kuch Rasool Allah (salallaahu alaihi wa sallam) le kar aae (yaane in par naazil hua) aur jo kuch inka maqsad Quran-o-Hadees ke alfaaz ke saath tha, wohi asal ilm-o-khush-bakhti aur najaat hai"***.  
(Majmua Fataawa: Jild 17 Safa 355)

Lekin wo alfaaz jinki muraad aur maane-o-matlab Allah Rabbul Izzat ne apne Rasool (salallaahu alaihi wa sallam) par waazeh bayan kar diya hai, chaahe wo alfaaz Quran ke ho'n ya Hadees ke (jab Nabi (salallaahu alaihi wa sallam) ne maane ki wazaahat kardi) to ab is maane ko samajhne ke liye Ahle lughat ke aqwaal ki taraf rujoo aur iltefaat nahi kiya jaaega. Is soorat mein in maane ko samjhone ke liye har haal mein Allah ke aur uske Nabi (salallaahu alaihi wa sallam) ke bayan aur wazaahat ki taraf rujoo karna hoga.

Iski misaal jaise imaan, Islam, kufr-o-nifaaq, as salah (namaz aur as siyaam (roza) aur hajj aur is jaise doosre alfaaz hain. Unse kya muraad hai, iski wazaahat Allah ke Nabi (salallaahu alaihi wa sallam) ne tasalli bakhsh farmadi hai, jo-ke kaafi-o-shaafi hai.

Aur is qaaeda ki furuaat ye hain ke Ahle Sunnat wal Jamaat ne aqaaed ko bayan karne ke liye sharai alfaaz par hi iktefa kiya hai aur wo istelahaat jo sharai uloom ke andar ilm-e-mantiq-o-falsafa ki wajah se daakhil ho gai hain, unko istemaal na karna. Balke sire se chod diya jaae.

**Raabian:** Ahle Sunnat (Ahle Hadees) ka ye bhi manhaj hai ke aise mujmal-o-mahmal alfaaz jin ko (Ahle Sunnat ke alaawa) Ahle Bidat istemal karte hain. Inme jo haq-o-saheeh hote hain, inko bar-qarar rakhte aur tasleem karte hain aur jo baatil-o-ghalat hote hain, inka inkaar karte hain.

Ibne Abi Al Izz al Hanafi (rahimahullah) farmate hain: *“Nabawi-o-Ilaahi alfaaz ko bayan aur istemaal karna ahlus Sunnah (Ahle Hadees) ka manhaj-o-tariqa hai”*. (Sharah Aqeeda Tahaawiya: Safa 218-223)

Isi wajah se Aqeeda Islamiya (yaane Aqeeda-e-tauheed) ko logo’n ke saamne Salaf Saleheen (rahimahumullaah) ke tarz-e-amal par Quran aur Sunnat ke usloob-o-tareeq ke mutaabiq pesh karna wajib aur zaroori hai, naake ek alag anokhe andaaz mein bayan karna.

**Khaamisan:** Ahlus Sunnah (Ahle Hadees) ka ye bhi manhaj hai ke kisi mas-ala ko bayan karne se pehle ya kisi cheez par hukm lagaane se qable **is baare mein tamaam dalaael ko dekhna yaane poore Quran aur mukammal Ahadees ko dekhna aur jama karna, phir is baare mein Sahaba Ikraam (raziallahu anhum ajmaeen) ke mauqif aur aqwaal ko dekhna.** Iske baad is mas-ala ko bayan karna aur is cheez par hukm lagaana aur Quraan ki baaz ayaat ko baaz (yaane ek ayat ko doosri ayat) ke mukhalif qaraar na dena, to ye yahoodiyo’n ka tariqa tha. Ke kitab ke ek hissa ko maan lena aur doosre hissa ka inkaar kar dena (tilaawat ke zariye) jis tarha ke Quraan mein zikr hai:

Phir Un Logo’n Ko Kya Hai Ke  
Qareeb Nahi Ke Koi Baat Samjhe’n.

فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا.

(Surah-an-Nisa - 4:78)

# Aqeeda Salaf-o-Saleheen (rahimahumullaah)

## Ki Khususiyaat-o-Inferaadiyat

1. Salaf ka Aqeeda chashma saafi se haasil kiya hua hai, wo chashma Quran-o-Hadees hai, jo-ke khwahishaat-o-shubhaat ke gadle deen se paak hai aur wo **mantiq-o-falsafa jaisi bairuni asar andaaz hone waali ghilazato'n se bhi paak hai.**
2. Aqeeda **dil mein itmenan-o-sukoon paeda karta hai aur musalman ko shukook-o-shubhaat se door karta hai.**
3. Ye Aqeeda **Kitab-o-Sunnat ki wajah se musalman ke mauqif ko mazboot bana deta hai**, kyonke wo jaanta hai ke isme najaat-e-kubra (badi najaat) hai aur ek munfarid khususiyat ye hai ke isko sirf wohi jaan sakta hai, jiske paas ye nemat na ho.
4. Ye Aqeeda **musalman ko Salaf Saleheen (Sahaba Ikraam (raziallahu anhum ajmaeen)) ke saath jodh deta hai.**
5. Isme yaqeeni taur par wo khususiyat hai, jiske zariye **Allah raazi hota hai**, aur wo **Allah ko pasand bhi hai.** Rabb ke is farman ke mutaabiq:

Tere Parwardigaar Ki Qasam! Ye Imandaar Nahi Ho Sakte, Jab Tak Ke Tamaam Aapas Ke Ikhtilafaat Mein Aapko Haakim-o-Faisal Na Maan Le'n. Phir Jo Faisla Aap Kar De'n Unse Apne Dil Mein Kisi tarha Ki Tangi Aur Na-khushi Na Paae'n Aur Farmabardaari Ke Saath Qubool Kar Le'n.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا  
شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا  
مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

(Surah-an-Nisa - 4:65)

Ye Aqeeda is ayat ke tanaazur mein **musalmano ki safo'n mein ittehad paeda kardega aur in kalme ko jama kar dega** (yaane unki baato'n mein phir koi ikhtilaaf na hoga) kyonke ye Rabb-e-Ta'ala ke is farman ko baja laana hai, ke:

Allah Ki Rassi Ko Mazbooti Se Thaam Lo, Aur Firqo'n Mein Na Bat Jaao.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

(Surah Aale Imran - 3:103)

6. Jo is Aqeeda ke saath munsalik ho gaya, **uske liye salamati hai aur wo Nabi (salallaahu alaihi wa sallam) ki basharat ka misdaaq hoga.** Jisme Allah ke Nabi (salallaahu alaihi wa sallam) ne (is giroh ko) duniya mein madad-o-ghalba aur aakhirat mein najaat aur kaamyabi ki basharat di hai.
7. Is Aqeeda ke saath munsalik hona deen par **saabit qadam rehne ke asbab** mein se sabse bada sabab hai.
8. Is Aqeeda ke haamil shakhs ka **akhalaq-o-sulook yaqeenan bohot mutassir-kun hota hai.**
9. Iske saath saath ye iske **deen par qaaem rehne ke asbaab** mein se bohot bada sabab hai.
10. Ye **Allah ki raza-mandi aur qurb** ka bhi ek bada sabab hai.

# Ahle Sunnat wal Jamaat Ki Khususiyaat-o-Inferaadiyat

1. **Haq par qaaem rehna, isse peeche na hanta.** Jis tarha ke khwahish parast logo'n ki aadat hai. Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: *"Min-jumla Ahle Hadees aur ahlus sunnah ke andar jo isteqaamat-o-paedaari hai, wo Ahle kalaam-o-falsafa ke ulama se kahee'n badh kar hai (yaane unke ulama mein itni isteqaamat nahi hai, jitni aam Ahle Hadees ke andar hai)".* (Majmua Fataawa: Jild 4 Safa 51)

Unke andar **isteqaamat, marefat aur yaqeen unki tauheed ke saheeh hone aur ittiba-o-itaat-e-rasool (salallaahu alaihi wa sallam) ki wajah se hai.** Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: *"Maqsad ye hai ke aam momin aur unke ulama "asj" mein jo yaqeen-o-marefat, itmenan aur haq par yaqeen bil-jazm aur qatai saabit qadmi hai. Ye aisa maamla hai, jisme kisi ko ikhtilaaf nahi. Haa'n, isko ikhtilaaf ho sakta hai, jiski aql khatam kardi gai ho aur deen isse cheen liya gaya ho".* (Majmua Fataawa: Jild 4 Safa 49)

2. **Wo zaman-o-makan ke mukhtalif hone ke bawajood aqaaed ke baare mein muttafiq-o-muttahid hain.** Abul Qasim Ismail bin Muhammad al Asbahaani (rahimahullah) farmate hain ke: *"Jo cheez is baat par dalaalat karti hai ke Ahle Hadees hi Ahle haq (haq waale) hain aur haq par hain. (wo ye hai ke) Agar tum unke kutub musannafa (jo unho'n ne likhi hain) ka awwal se aakhir tak mutalea kiya jaae, khwah wo qadeem (puraane zamaane ke) Ahle Hadees ki ho'n, ya phir zamaana haal ke Ahle Hadees ki ho'n. Bawajood iske unke shaher alag alag, zamaane alag alag, aur unke darmiyan ki masafato'n ka faasla itna ziyada ke zamane bhar ke safar ke baad unke paas pohoncha jaae (yaane lamba arsa) magar aqaaed ke baare mein tum inko ek hi tariqa aur raasta-o-manhaj par paaoge. Ye ek hi raaste par chalte jaate hain, isse hat-te nahi aur na hi idhar udhar maael hote hain".* (Al Hujja Fee Bayan al Mahajja li Qawaam as Sunnah: Jild 2 Safa 224)

Aqeeda ke baare mein unki ek hi baat hogi aur sab ne ek hi baat naql ki hogi. Isme tum koi ikhtilaaf nahi dekhoge aur na hi koi farq, agarche wo farq thoda hi kyouin na ho. (yaane thoda sa bhi farq mehsoos nahi karoge, balke agar in baato'n ko jama karoge jo unki zubano'n se nikli ho'n aur unho'n ne apne aslaaf se naql kee'n ho'n to inko aisa paaoge, goya wo ek hi dil se aai hain aur ek hi zuban se nikli hain.) To kya haq par koi isse bhi badh kar daleel ho sakti hai?

3. **Ahlus Sunnah ka ye Aqeeda hai ke Salaf-o-saleheeh ka tariqa kaar hi saada, saheeh, saalim, ziyada mohkam aur pukhta hai.** Naake ashaab ahlul kalaam ki tarha (youn kehte hain) ke Salaf ka tariqa aslam, saheeh-o-saalim hai aur inka (ashaab ahlul kalaam) ka (apna) tariqa ziyada (aala ilm waala aur ziyada mohkam hai).

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) is bohtan ka radd karte hue likhte hain ke: *“Tehqeeq unho'n ne tariqa Salaf par jhoot bandha hai aur wo gumrah ho gae hain. Tariqa-e-khalaf ki tasdeeq karne mein, wo waazeh taur par jahalat par jama hain. Tariqa-e-Salaf ke zariye Salaf par jhoot baandhne mein aur khalaf ke ki tasdeeq ke zariye unki jahalat-o-gumrahi waazeh ho gae hai”*. (Majmua Fataawa: Jild 5 Safa 11)

Aur isi tarha farmate hain: *“Ye mukhalifeen Salaf-e-mutakallimeen, jab in parkisi muamilaat ko saabit kar diya jaata hai, na to unke paas haqeeqi ilm hota hai aur na unke paas Allah Ta'ala ke baare mein aur na hi iski marefat ke baare mein koi khaalis (khabar) Hadees hoti hai aur na wo is baare mein Quran ki kisi ayat se waqif hote hain, aur na hi kisi Hadees se. To phir ye parda mein honge (yaane qiyaamat ke din Allah ka didaar inko naseeb nahi hoga) (ye mutakallimeen) jo hairan-o-preshan hain aur siraat-e-mustaqeem se hatne waale hain. Kaise asma-o-sifaat ke baare mein ziyada ilm waale (aalim) ho sakte hain? Aur kaise Allah ki zaat aur nishaniyo'n ke baare mein ziyada ahkam-o-mohkam ho sakte hain?”*

*“Sabeeqeen awwaleen (sabse pehle imaan laane waale) Muhajireen-o-Ansaar se aur un logo'n se jinho'n ne unki paerawi acche tariqe ke saath ki. Jo-ke Ambiya (alaihimus salaam) ke waaris hain aur*



*rasoolo'n ke khulafa hain, ye hidayat ki nishani aur andhere mein chiragh hain, jinke zariye (Allah ne) apni kitab ko qaaem-o-naafiz kiya. Ye isi kitab ko pakad khade hue aur unhi ke baare mein kitab ne (unki fazeelat ko) bayan kiya aur is kitab ko hi unho'n ne bayan kiya. Ye wo log hain, jin ko Rabb ne ilm-o-hikmat ataa ki aur is ilm-o-hikmat ke zariye inko tamaam Ambiya (alaihimus salaam) ke muttabeen (pairukaro'n) par fazeelat isse badh kar in ummatiyo'n par fazeelat di jaae, jinke paas sire se koi kitab hi maujood nahi".*

*"Unho'n ne zahir-o-baatin ke haqaaeq to jaane, magar unke ghair ki hikmat ko (yaane mutakallimeen ki faham-o-firaasat ko) na jaana, agar in dono manaahij ke darmiyan muwaazna na kiya jaae to jo in dono giroho'n ke darmiyan muqable ke khwahaa'n hain, inko zaroor sharm-o-haya aajaaegi (Unki maarifat aur haqaaeq beeni ko dekh kar)". (Majmua Fataawa: Jild 5 Safa 9)*

4. **Salaf-o-saleheen, Nabi-e-Kareem (salallaahu alaihi wa sallam) ke ahwaal-o-aqwaal aur af-aal ziyada jaanne waale the.** Isi wajah se wo tamaam logo'n se badh kar Sunnat se mohabbat karne waale the aur Nabi (salallaahu alaihi wa sallam) ki ittiba ko sabse ziyada mehboob jaante the.

*Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: "Jab ye baat hai ke Nabi (salallaahu alaihi wa sallam) akhlaaq ke lehaaz se sabse badh kar (mukammal akhlaaq waale) the. Aur haqaaeq ko sabse ziyada jaanne waale the aur baat aur haal ke etebaar se sabse ziyada qawi the. To isse ye baat laazim aati hai ke jo Rasool Allah (salallaahu alaihi wa sallam) ke baare mein sabse ziyada ilm rakhta ho, wo makhlooq mein sabse bada Aalim hoga aur makhlooq mein (tamaam insaano se) ziyada Rasool Allah (salallaahu alaihi wa sallam) ki muafaaqat-o-iqtada aur paerawi karne waala hoga. To makhlooq mein ye sabse afazal tareen hoga. (aur ye saare ausaaf Sahaba (raziallahu anhum ajmaeen) mein hain) aur ye saare usool ahlul Hadees ke hain". (Majmua Fataawa: Jild 4 Safa 140-141)*

Isse ye baat bhi waazeh ho gai ke logo'n mein se yehi log is baat ke ziyada mustahiq -o-layaq hain ke yehi "*taaefa mansoor*a" aur "*firqa*

naajiya” (73 firqo’n mein se najaat paane waala firqa) hoga.

Shaikh-ul-Islam (rahimahullah) farmate hain ke: *“Isse ye baat bhi waazeh hoti hai ke Ahle Hadees hi tamaam logo’n mein is baat ke ziyada mustahiq hain ke wo “firqa naajiya” ke misdaaq ho’n. Kyounke ye wo log hain ke inka oi aisa matboo nahi, jiski ye badi pukhtagi ke saath paerawi karte ho’n, magar sirf Rasool Allah (salallaahu alaihi wa sallam) hain. (yaane wo sirf Rasool Allah (salallaahu alaihi wa sallam) ki paerawi karte hain)”*.

*“Aur ye log Rasool Allah (salallaahu alaihi wa sallam) ke aqwaal-o-amaal ko sabse ziyada jaante hain aur saheeh-o-zaeef ka ilm bhi sabse ziyada yehi rakhte hain aur unke aйма isme fuqaahat-o-samajh-boojh rakhte hain aur uske maane-o-mataalib ko jaanne waale hain aur Sunnat ki ittiba karne waale hain. Iski tasdeeq-o-mohabbat-o-amal ke zariye wo unse bhi mohabbat rakhte hain, jo Sunnat aur Rasool Allah (salallaahu alaihi wa sallam) se mohabbat rakhta ho aur wo unke dushman hain, jo Sunnat ke dushman hain”*.

5. Aur ye saheeh Aqeeda aur seedhe-o-saheeh deen ki nashar-o-ashaa-at par bohut ziyada harees hain, wo deen jo Allah ne apne Nabi (salallaahu alaihi wa sallam) ko de kar bheja. **Isi tarha Ahle Sunnat wal jamaat logo’n ko deen sikhaane aur deen-e-haq ki taraf rehnumaai karne aur unki khair-khwahi karne ke bhi bohut harees hain**, wo logo’n ki khair-khwahi aur mukhalifeen aur Bidati logo’n ka radd karte hain.

6. **Ahlul Hadees baaqi firqo’n aur giroho’n mein se darmiyana-roo aur motadil hain.** Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: *“Ahle Islam mein wo haisiyat rakhte hain jo haisiyat Islam ki doosre adiyaan ke muqable mein hai”*. (Majmua Fataawa: Jild 7 Safa 284)

Ek aur jagah (wastiya) darmiyan raah ikhtiyaar karne ki wazaahat youn farmate hain ke: *“Ahle Hadees, ahlus Sunnah ne sifaat ke baare mein “motazala;,” “jahmiyya;,” “mushbeha” ki ba-nisbat in dono mein se darmiyan raah ikhtiyaar ki hai aur Allah ke af-aal ke baare mein “qadariyya;,” “Jabariyya” ke darmiyan hain. Aur Allah ki waeed-o-*

*azaab ke mutalliq ahlus Sunnah “waeediya;,” “murjiyya” aur “qadariyya” waghaira se darmiyani raah ikhtiyaar karte hain. Imaan aur deen ke baare mein “marwariya;,” “motazela;,” aur “murjiyya”-o-“jahmiyya” se darmiyani raah iqtheer ki hai aur Ashaab-e-Rasool (salallaahu alaihi wa sallam) ke mutalliq rawaafiz (shia)-o-khwaarij se darmiyan raah ikhtiyaar ki hai”.* (Majmua Fataawa: Jild 3 Safa 141)

7. **Ahle Sunnat ijtemaiyyat-o-mohabbat ke harees hain aur ye logo’n ko uski dawat dete aur unko us ittehad-e-ijtemaiyyat par ubhaarte bhi hain.** Aur ye Ahle Tauheed (Ahle Aqeeda) ke darmiyan ikhtilaaf-o-firqa-waariyat ko chod dete hain (yaane pasand nahi karte) aur logo’n ko bhi firqa-waariyat aur ikhtilaaf se daraate hain aur inka mashoor tareen naam aur pehchaan “Ahle Sunnat wal Jamaat” hai. Ye saari baate’n unme kyon na ho’n? Jabke unke imam Muhammad Rasool Allah (salallaahu alaihi wa sallam) ne unse farmadiya tha ke: *“Allah tumhare liye teen (3) baato’n ko pasand karta hai aur teen (3) baato’n ko naapasand karta hai. Ke tum Allah ki ibadat karo aur kisi ko iska shareek na banaao, yaane shairk na karo aur tum Allah ki rassi ko mazbooti se thaamlo aur firqo’n mein na bato”.* (Saheeh Muslim: Hadees 4367)

Aur unke Rabb-e-Ta’ala ne farmaya:

Tum Un Logo’n Ki Tarha Na Ho  
Jaana Jinho’n Ne Apne Paas  
Raushan Daleele’n Aajaane Ke  
Baad Bhi Tafreqa Daala (firqa-  
waariyat ko hawa di) Aur Ikhtilaaf  
Kiya, Unhi Logo’n Ke Liye Bada  
Azaab Hai. Jis Dine Baaz Chehre  
Safed Honge Aur Baaz Siyaah  
Honge.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ  
تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ.

(Surah Aale Imran - 3:105-106)

Syedna Ibne Abbas (raziyallahu anhu) farmate hain: *“Ahlus Sunnah ke chehre safed honge aur Ahle Bidat ke chehre kaale siyah honge”.* (Fath-ul-Qadeer lish Shawkani: Jild 1 Safa 302)

## Ahle Bidat Ka Manhaj Istedlal

Guzishta sutoor mein Ahle Sunnat wal jamaat ka tarz-e-istedlal aur manhaj bayan kiya gaya hai. Ab zaroori hai ke is jamaat se ilaahedgi ikhtiyaar karne waale Ahle Bidat ka manhaj bhi bayan kiya jaae.

1. Ahle Bidat istedlal mein sharai daleel par iktefa nahi karte, balke yaha'n tak ke wo aqaaed mein bhi iska ehtemaam nahi karte. **Balke wo be-sanad aur man-ghadat qisse kahaniyo'n se is tarha istedlal karte hain, jaise wo aqliyaat ke naam par mantiq-o-falsafa se istedlal karte hain.** Aur wo deen ke baare mein logo'n ke aqwaal se aur jhoote asaar-o-waqeaat aur mauzoo-o-man-ghadat Ahadees aur in cheezo'n (se jisko wo kashf-o-zoq ka naam dete hain) tak se istedlal karte hain.
2. Ahle Sunnat ke nazdeek istedlal ke motabar usoolo'n ka ye etebaar-o-paas nahi rakhte. **Balke ye mutashabeaat ki paerawi karte hain aur mutashabeaat ko mohkam ki taraf nahi lautaate aur mujmal se istedlal karte hain.**

Mubaiyyan (jiska maane waazeh ho) ki taraf rujoo nahi karte aur ye bashaarat-o-waeed (azaab) ki ayaat ke darmiyan aur na hi ayaat-e-nafee-o-isbaat ke darmiyan aur na hi umoom-o-khusoos ke darmiyan tatbeeq-o-jama karte hain.

Note: Ye is manhaj ki ek misaal hai, Allah ke Nabi (salallaahu alaihi wa sallam) ki saheeh Hadees hai ke: *"Wo qaum kaamyaaab nahi ho sakti, jisne apne muamilaat (hukmat) ko aurat ke supurd kar diya"*.

Is manhaj ke baaz log is Hadees ka radd inkaar karte hain. Wo kehte hain: Balke saba apni qaum ki haakim-o-hukmraan thi, kyouнке uske andar husn tadbeer-o-maamla-fehmi thi. Jiski wajah se iski qaum, Syedna Sulaiman (alaihis salaam) ke hatho'n mehfooz rahi. Lehaza aurat haakim bhi ho sakti hai aur parliament ki sadar bhi.

Unki ye baat ghalat aur mardood hai, kyouнке wo log kafir the aur ye (malika saba) bhi us waqt kafira thi aur agar bil-farz iski hukmat saheeh-o-sharai hoti to Syedna Sulaiman (alaihis salaam) iski hukmat ko khatam na karte, balke isko haakim rehne dete aur uski

hukmat bar-qarar rakhte. (Az Taaliqaat Ibne Baaz)

3. Ye log **Sahaba (raziallahu anhum ajmaeen)** aur **Salaf Saleheen (rahimahumullaah)** ki **tafseer**, **unke asaar-o-amaal** aur **unki seerat-o-tariqa** aur **unki nusoos ko samajhne mein faham-o-firaasat se har kisi par etemaad nahi karte**, **balke wo isse doore rehte hain**. Aur momino'n ke raaste ke alaawa doosre raaste ki paerawi karte hain.
4. Unki **khwahishaat** aur **unke usool-e-sharai nusoos ke muwaafiq-o-mutaabiq nahi hain**.
5. Ye **eteqaad mein bhi tawilaat par etebaad karte hain** aur Allah ki shaan mein wo baate'n kehte hain jo iske shayaan-e-shaan nahi hain. **Ye fitno'n ki raah dhoondhte hue, mutashabeaat ki tafseer ke darpe hote hain**.
6. Ye log **nusoos-e-Shariyya ki tafseer apni khwahishaat se karte hain** aur ye Quraan ki ek ayat ki tashreeh doosri ayat se karna saheeh qaraar nahi dete hain aur aise hi laghawi maane par bhi etemaad nahi karte.
7. Taqdeer aur Sifaat-e-Baari Ta'ala aur doosri aisi samaawi nusoos, jinki gehraai mein jaane se Shariyat ne mana kiya hai, iski gehraai mein jaane ki koshish karte hain.
8. Ye Sifaat-e-Baari Ta'ala ke baare mein **bidaai alfaaz par etemaad karte hain**, jaise jism hai, jauhar hai, arz hai.
9. Unke manhaj ki **buniyad baatil-o-fuzool qism ki bahes-o-tamhees aur ikhtilafaat-o-jhagde par hai**.
10. In logo'n ko **khwahishaat** aur **logo'n ki raae (aara ar rijaal)** aur **mauzoo Ahadees par bharosa-o-etemaad karne ki wajah se sanad ki koi parwah aur fikr nahi hai**.
11. Ye is **ghalat fehmi ka shikar hain ke Shariyat-o-aql ek doosre ke mukhalif hain aur haqeeqat-o-Shariyat aur unke usool aur Shariyat ke darmiyan ikhtilaaf hai**.

Phir ye apni khwahishaat-o-aqalliaat-e-(mantiq) faasida ko haakim banaate hain aur inko Shariyat par tarjeeb dete hain.

## Ahle Bidat Aur fitna Parwar Logo'n Ka Umoomi Manhaj

**Awwalan: Ye haq-o-baatil ko aapas mein khalat-malat kar dete hain.** Allama Ibnul Qaiyyim (rahimahullah) Ahle Bidat ki haalat ko bayan karte hue youn raqam taraaz hain: *"Ye log kitab-o-Sunnat (Quran-o-Hadees) ko apni aqliyyat (mantiq, falsafa) ke saath takraate hain, wo aqliyaat jo haqeeqat mein jahaalat hain. Ye apne maamla ki buniyad aise mushtaba-o-mohtamal aqwaal par rakhte hain, jisme kai maane ka ehtemaal-o-andesha ho, aur unke maane mein ishtiba hota hai aur lafz mein ijmaal (baat waazeh na karna) hota hai, jo-ke haq-o-baatil dono ko shamil hai"*.

To phir jis mein haq hoga, isko qubool kar liya jaaega aur jo baatil hoga isko radd kar diya jaaega. Ye ishtiba-o-iltebaas ki wajah se ilm ka faaeda nahi deta. Phir isme jo baatil maane hota hai, isko wo nusoos-e-ambiya (alaihimus salaam) (aqwaal-e-ambiya) ke saath takraate hain. Yehi gumrahi ke paeda hone ka sabab hai aur hamse pehli ummate'n bhi aise hi gumrah huee'n.

Aur bidaat bhi isi tariqa se hi paeda hoti aur wujood mein aati hain aur agar ye Bidat ho, aur ho bhi baatil-e-mahez to isko qubool nahi kiya jaaega. Balke isko radd karne mein takheer nahi karni chaahiye aur uska inkaar karna chaahiye.

Aur agar is maane mein haq ho to ye Bidat nahi hogi, balke muwaafiq-e-Sunnat saheeh hogi. Lekin agar ye haq-o-baatil dono par mushtamil ho aur haq-o-baatil aapas mein khalat-malat ho chuke ho'n, jis tarha ke Rabb-e-Ta'ala ne farmaya:

Haq Ko Baatil Ke Saath Gad-mad,  
Khalat-malat Na Karo Aur Haq Ko  
Mat Chupaao Is Haal Mein Ke Tum  
Haq Ko Jaante Ho.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ  
تَعْلَمُونَ (Surah-al-Baqara - 2:42)

**To Allah ne haq ko baatil ke saath milaane aur haq ko chupaane se mana farmaya hai** aur isi labs se talbees hai aur ye tadlees hai. Tadlees is dhoke ko kehte hain, jiska zhaar kuch aur baatin kuch aur ho. Isi tarha haq-o-baatil ko khalat-malat kar diya jaae to goya (is haq ko baatil ke saath

milaane waale ne) baatil ko haq ki soorat mein zaahir kiya. (aur logo'n ko haq bana kar pesh kiya, haqeeqat mein baatil ye hota hai) to isne tadlees ki, jo-ke mazmoom (فعل) fe'l hai.

## Ishtibaah-o-Ijmaal Ki Wazaahat

**Ijmaal-e-Lafzi:** Aisa lafz bolna, ke jiske do (2) maane ho'n. Ek saheeh ho aur doosra ghalat. Sunne waala samjhe ke usne saheeh maane muraad liya hai, halaanke iski muraad baatil-o-ghalat maane hoti hai.

**Maane mein ishtiba:** Maane mein ishtiba ki do (2) soorate'n hain. Inme se ek haq ho aur doosri baatil-o-ghalat. Ye doosro'n ko wahem dilaata hai ke usne saheeh ka iraada kiya hai, lekin halaanke iski muraad baatil maane hoti hai.

Bani-e-aadam ke gumrah hone ki asal wajah-o-buniyad mujmal alfaaz aur mushtamba maane hain. Khaas taur par jab in alfaaz ko junooni qism ke zahren mil jaa'e'n. (isse badh kar) us waqt kya haalat hogi, jab khabt, junoon-o-paagal-pan ke saath taassub aur khwahish parasti bhi ho. To us waqt dilo'n ko saabit rakhne waali zaat (Allah) se sawa karke wo tere dil ko apne deen par saabit qadam rakhe aur in andhero'n mein girne se bachaale. (Al Sawaaeeq Al Mursilah: Jild 3 Safa 326-927)

**Saaniyan:** Inka ye **daawa hai ke nusoos deen ke liye kaafi nahi aur na hi nusoos (ayaat-e-Quraaniya aur Ahadees-e-mubaaraka) hayat-e-insani ko munazzaam rakhne ke liye kaafi hain.** Is baare main un logo'n ki 2 qisme'n hain:

1. Kuch log ye baat waazeh taur par kehte hain.

Note: Jis tarha turaabi ne waazeh taur par ye baat kahi hai ke wo Aqeeda jo Muhammad (salallaahu alaihi wa sallam) ne pesh kiya, wo is zamana mein nahi chal sakta aur jo ahkaam Allah ne Muhammad (salallaahu alaihi wa sallam) par nazil farmae hain, wo isi zamana ke liye saheeh-o-kaar-gar the, daur-e-haazir mein wo kifayat nahi karte. Ye turabi wo shakhsiyat hai, jisko bade (naam-nehaad) Islami leadro'n mein shumar kiya jaata hai. (نعوذ بالله من ذلك)  
(Az Taaliqaat Ibne Baaz)

2. Kuch log ye baat waazeh taur par to nahi kehte, **magar unke mazhab ke lawazemaat se yehi samajh aati hai.**

Chunache Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: *“Baaz in Ahle kalaam waghaira ke jawab mein jo ye mu’n-shagaafi karte hain ke nusoos mukammal Shariyat ke liye kaafi nahi hain. Ya jo ye kehte hain ke nusoos to Shariyat ke daswaa’n (10<sup>th</sup>) hissa ke liye bhi kaafi nahi hain (yaane Shariyat ka daswaa’n (10<sup>th</sup>) hissa bhi nusoos mein maujood nahi) ye qaul Ahle kalaam aur ahlur raae ke ek giroh ka hai, jaise ke Abul Ma-aali waghaira. Unki ye baat bilkul ghalat hai. Baat wo saheeh hai jo musalman aimma deen ne kahi hai ke nusoos bando’n ke aksar af-aal ke liye kifayat kar jaati hain. Agarche is baat ka kuch logo’n ne inkaar kiya hai, unho’n ne inkaar sirf is wajah se kiya hai ke wo aksar nusoos ke maane ko na samajh sakey, jo-ke Allah aur uske Rasool (salallaahu alaihi wa sallam) ke aqwaal hain aur wo aqwaal bando’n ke aksar ahkaam ko shamil kiye hue hain”.*

Dar asal baay ye hai ke Allah ne Muhammad Rasool Allah (salallaahu alaihi wa sallam) ko *“jawaame-ul-Kalim”* de kar bheja hai. Aap (salallaahu alaihi wa sallam) ek aisa mukhtasar kalima bolte, jo ek mazboot aur aam usool hota tha aur wo kalima be-shumar umoomi masaael ko shaamil hota tha. Is taujeeh ke etebaar se nusoos bando’n ke ahkaam ko ghere hue hain. (Majmua Fataawa: Jild 19 Safa 280)

Imam Shaatbi (rahimahullah) farmate hain: *“Ye baat (roz-e-raushan ki tarha) saabit hai ke Nabi (salallaahu alaihi wa sallam) ko us waqt tak maut nahi aai, jab tak unho’n ne in tamaam deeni-o-dunyawi umoor ko bayan nahi kar diya, jinki taraf (banda) mohtaaj ho sakta hai. Aur Ahle Sunnat mein se iski mukhalifat karne waala koi nahi hai. Agar maamla is tarha maane’n, jis tarha Bidati log kehte hain to goya wo apni zuban-e-haal ya waazeh taur par ye kehna chahte hain ke Shariyat mukammal nahi hai. Balke Shariyat mein kuch aisi cheeze’n baaqi reh gai hain, jinka janna waajib ya mustahab hai. **Kyounke agar inka ye Aqeeda hota ke Shariyat mukammal-o-akmal aur atmam hai to ye deen mein Bidate’n na***



**ghadte aur na hi istedraak ki har lehaaz se koshish karte (istedraak kehte hain kisi amr ki talaafi karna, kami poori karna) jo shakhs ye baat kehta hai, wo siraat-e-mustaqeem se bhatak chuka hai”.**

Ibne Majshoon farmate hain: **“Maine Imam Maalik (rahimahullah) se suna ke jo shakhs Islam mein koi Bidat ejaad karta hai, wo (ba-zom-e-khaweesh) isko accha samajhta hai. Goya iska ye zahen hai ke Muhammad (salallaahu alaihi wa sallam) ne deen pohonchaane mein khayanat ki hai. Halaanke Allah Ta’ala ka farman hai: اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ yaane Maine Aajke Din Tumahre Liye Deen Ko Mukammal Kar Diya Hai. (Surah-al-Maaida - 5:3) Jo is din deen nahi tha, wo aaj bhi deen nahi ho sakta”.** (Al Etesaam lish Shatebi: Jild 1 Safa 49)

**Saalisan:** Ye apne hi banae hue qawaaed ke zariye wahee-e-Ilaahi ka radd karte hain. Imam Shaatbi (rahimahullah) farmate hain: **“Teesri baat ye hai ke ye log shriyat ke mukhalif aur dushman hain. Kyounke Allah Rabbul Izzat ne bande ke liye makhsoos mataalib-o-turq, khaas wujuhaat ki bina par mutaiyyan kiye hain. Aur Allah ne apne awaamir aur nawaahi ke zariye aur waad (Jannat ki basharat) aur waeed (azaab se daraane ke zariye) apni makhlooq ko mukallaf kar diya hai. Aur phir bata diya ke khair isme hai aur sharr isse aage badh kar doosro’n ki taraf mutawajje hone mein hai. Kyounke Allah zul Jalaal wal Ikraam jaanta hai, ham nahi jaante. Aur is (Allah) ne apne Rasool (salallaahu alaihi wa sallam) ko tamaam jahano’n ke liye rehmat banaakar bheja hai. Magar Bidati in tamaam baato’n ko thukra kar ye samajhte hain ke uske alaawa kuch aur bhi yaha’n turq-e-khair (khair ke raaste) maujood hain”.** (Al Etesaam lish Shatibi: Jild 1 Safa 49)

Imam Ibnul Qaiyyim Jauzi (rahimahullah) farmate hain: **“Apnie aql aur aara ke zariye wahee ka radd karne waalo’n ne 4 badi baato’n ka irtekaab kiya hai”:**

1. **“Unho’n ne nusoos-e-ambiya (alaihimus salaam) ko radd kiya hai.**

2. *Wahee ke baare mein unho'n ne bura gumaan rakha ke ye aql ke manaafi ho muaariz hai.*
3. *Muwaafiq-e-aql nusoos ko radd karke unho'n ne apni aqlo'n ke zariye gunah kiya hai. Kyounke jin nusoos ko wo ba-zom-e-khaweesh muaariz-e-aql samajhte hain, wo waazeh taur par aql ke muwaafiq hoti hain.*
4. *Jo unke khud-saakhta usoolo'n ki mukhalifat karta hai, isko ye kafir-o-gumrah aur Bidati kehte hain. Halaanke jo aqwaal unho'n ne ghadhe hain, wo aql aur naql (sharai) dono ke mukhalif hain. Jo naql (Quran-o-Hadees) ko ya unke mukhalif ki raae ko le ye iski raae ko kamzor aur neecha samajhte hain aur jo is raae ko ikhtiyaar kare, jo unke muwaafiq ho isko ye kushada aur wasee ur raae kehte hain. Aur ye saari cheeze'n un logo'n mein raaej hain, unke liye Allah ne koi noor-e-hidayat nahi banaaya aur unke dilo'n tak noor-e-nabuwwat ki kirne'n nahi pohonchhee". (As Sawaae'eq al Mursalah: Jild 2 Safa 988-999)*

**Raabian: Unke manhaj mein ye bhi hai ke ye log Islam ke dushmano'n ke liye shukook-o-shubhaat ka darwaza kholte hain.** Imam Ibnul Qaiyyim (rahimahullah) farmate hain: *"Unke liye ye baat layaq-o-zeba nahi thi ke wo apne liye Quran aur Sunnat ke radd ke har darwaza ko kholna pasand kar lete. Kyounke Islam dushmano'n ke liye ye darwaza khol kar unho'n ne inko nafee aur taateel (Allah ki sifaat se aari samajhna) se waqif kar diya hai. Yaha'n tak ke unho'n ne is darwaza ko khola aur unke liye Kitab-o-Sunnat ki mukhalifat karne ka raasta hamwaar kiya. Jab wo (dushmanaan-e-Islam) unke (khole hue) darwaze se dakhil ho gae aur unhi ke hamwaar kiye hue raaste par chal pade to ye bhi unke saath ho gae. Aur wahee ki mukhalifat ke liye inka ittehad-o-ijtema ho gaya aur daawa ye kiya (ke wahee) aql ke mukhalif hai".*

*"Ahle Baatil ka radd har etebaar se Sunnat par amal karke hi kiya jaa sakta hai. Warna inka radd karna mumkin nahi. **Agar banda kuch muamilaat mein Sunnat ki paerawi kare aur kuch muamilaat mein Sunnat ki pariwi chodkar iski mukhalifat kare***

**to wo jis qadar Sunnat ki mukhalifat karega, Ahle baatil itni baat ko hi lekar is par hujjat qaaem kar denge aur is par musallat hone ki koshish karenge.** Is baat se jo haq ke ziyada qareeb hai, unki hujjat ka paaya jaana, ye is cheez se bachna hai, jisne haq se kisi cheez ko chod diya. Jiske saath Allah ne apne Rasool (salallaahu alaihi wa sallam) ko bheja aur is par apni kitab nazil ki. Pas jisne haq ko chod diya to ye Ahle baatil ki in par bohot badi hujjat hai. Aur aap Ahle Ilm aur Ahle kalaam mein se aksar ko paaenge ke wo bhi to unke saath jhagadne mein muafaaqat karte hain aur kabhi wo unki haq mein mukhalifat karte hain. Pas ye haq ki mukhalifat karke Ahle haq par ghalba haasil karna chahte hain, jo-ke naa-mumkin hai”.

“Kyouunke Alhamdulillah, jo shakhs har tarha se Sunnat ki paerawi karta hai, is par Ahle baatil kisi bhi tarha hujjat qaaem nahi kar sakte. (haa’n!) agar wo banda chooti ke baraabar bhi Sunnat se nikal jaae to Ahle baatil is par musallat-o-haawi ho jaaenge. Goya Sunnat Allah ke qilo’n mein se ek qila hai, jo isme dakhil ho gaya wo aman mein aagaya. Allah Ta’ala ka farman hai:’

Allah Ta’ala Unko Us Waqt Tak  
Azaab Nahi Dega, Jab Tak Aap Inme  
Maujood Hain.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ.

(Surah-al-Anfaal- 8:33)

“Siraat-e-mustaqeem wo raasta hai jo is par chalega wo Allah ko paalega aur ye waazeh daleel hai jo isse raushni haasil karega, hidayat paa jaaega. Jis shakhs ne (mubtil) baatil parast ki thodi se bhi muafaaqat ki (ke wo is muafaaqat ke zariye) isko baatil ki nafee ki taraf le jaaega. Aise shakhs ke liye Ahle Ilm ne ek misaal bayan ki hai, jo bilkul iske mutaabiq hai. Inka kehna hai ke haq ki misaal ek seedhe aur wasee raaste ki si hai, jiske ird-gird daaku aur chor hain aur in dakuo’n ke paas ladkiyaa’n hain, jin ko unho’n ne zewaraat aur jhaalardaar chadaro’n ke zariye dekhne waalo’n ke liye sajaya hua hota hai. Jab aadmi waha’n se guzarta hai to wo uske saamne aajaati hain. Agar wo (admi) unki taraf maael hota hai to wo isse baat karne ka iraada zaahir karti hain aur isko kuch baate’n kehti hain aur agar ye unki taraf laut jaata hai aur unki baato’n ko qubool kar leta hai to

*wo usko qatal-gaah ki taraf le jaati hain. Phir jab maut is par dakhil hojaati hai to ye unke hatho'n qaidi ban jaata hai ya qatal ho jaata hai".*

*"To wo aisi qaum mein kaise ladega, jinke qabze mein hathiyaro'n ke saae mein qaidi bana pada hai? Balke ye to unke madadgaaro'n mein se ek madadgaar ban jaaega. Dakuo'n mein ek daku ban jaaega".*

*"Iski misaal sirf wohi samajh sakta hai, jo raaste ke qazzaqo'n aur dakuo'n ke makr-o-fareb aur heelo'n se waqif ho". (وبالله التوفيق والله المستعان) (As Sawaae'eq al Mursalah; Jild 4 Safa 125)*

Imam Barbarahi (rahimahullah) ki isi baat ke: *"Jo unse hidayat-o-rehnumaai nahi leta, wo gumrah hogaya aur Bidati ban gaya"*, se ye baat samajh aati hai ke ye cheez Ahle Sunnat ki khususiyaay mein se ek khususiyat hai, jo isko doosro'n se mumtaaz karti hai. Inka kehna hai ke *"wo gumrah-o-Bidati ho gaya"* isse pata chalta hai ke ye dono cheeze'n ek doosre ke saath laazim-o-malzoom hain. Aise hi laazim-o-malzoom hain jaise Bidat aur firqa-parasti.

Inka kehna hai ke har Bidat zalaalat-o-gumrahi hai. unki ye baat Hadees-e-rasool (salallaahu alaihi wa sallam) se maa-khaz hai: *"Har Bidat gumrahi hai"*. (Saheeh Muslim: Hadees 2005)

Imam Barbarahi (rahimahullah) farmate hain:

***"Syedna Umar bin Khattab (raziallahu anhu) farmate hain: kisi se koi uzar qaabil-e-qubool na hoga ke wo hidayat samajh kar gumrahi ko ikhtiyaar kar leta hai aur gumrahi samajh kar hidayat ko chod deta hai. Kyounke umoor ki wazaahat kardi gai hai aur hujjat-o-daleel saabit-o-qaam ho chuki (lehaza) uzar bhi munqata-o-khatam ho chuka". (Al Ibaanah al Kubra la Ibne Battah: Hadees 162; As Sunnah lil Maroozi: Hadees 95)***

Ye asar agar sanad ke lehaaz se **munqata** hai, magar isi ke maane aur qareeb-ul-lafz ek aur asar ba-sanad-e-saheeh Syedna Umar (raziallahu anhu) se hi maujood hai, ke Aap (raziallahu anhu) ne farmaya: *"Allah ke Nabi (salallaahu alaihi wa sallam) ke zamana mein wahee ke zariye logo'n*

*ka muakheza kiya jaata tha, ab choonke wahee munqata ho chuki hai lehaza ham logo'n ke zaahiri amaal ke zariye muakheza karenge, jo hamare saamne hain. **Hamare saamne jiske zaahiri amaal acche hain, ham is par etemaad karenge aur isko apne qareeb karenge. Hame'n iske posheeda muamilaat se koi sarokaar nahi, posheeda tanhaai ke muamilaat ka hisaab Allah hi lega aur hamare saamne jiske zaahiri amaal saheeh nahi, ham is par bilkul bharosa nahi kar sakte agarche wo ye kahe ke uske posheeda mamealaat bohut acche hain aur na ham iski tasdeeq karenge***". (Saheeh Bukhari: Hadees 2641)

Is asar ke manhaj ke baare mein kai masaael saabit hote hain:

Sabse pehle in **tamaam mutaharrik tanzeem ka radd hota hai, jinki dawat ki buniyad Kitab-o-Sunnat aur asaar-e-Sahaba (raziallahu anhum ajmaeen) par nahi hai.** (unki jis baat ka radd hota hai wo baat ye hai) ham in baato'n par ek doosre se ittehad karte hain, jin baato'n par ham (dono fareeq) muttafiq hain. Aur jin muamilaat mein hamare ek doosre se ikhtilafaat hain. Ham in muamilaat mein ek doosre se mazerat kar lete hain. Unka ye qaaeda Quran aur Sunnat ke bar-aks hai. Quran mein Rabb-e-Ta'ala ka farman hai:

Wo Aapas Mein Ek Doosre Ko Bure Kaamo'n Se Jo Wo Karte The, Rokte Nahi, Jo Kuch Bhi Ye Karte The. Yaqeenan Wo Bohot Bura Tha.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ  
(Surah-al-Maaida - 5:79)

Aage farmaya:

Unhe'n Unke Aabid-o-Aalim Jhoot Baato'n Ke Kehne Aur Haraam Cheezo'n Ke Khaane Se Kyoun Nahi Rokte. Beshak Bura Hai Jo Wo Karte Hain.

لَوْلَا يَنْهَاهُمُ الرَّبَّائِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِلَٰهُمُ وَأَكْلِهِمُ السَّخْتِ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ  
(Surah-al-Maaida - 5:63)

Aur Nabi (salallaahu alaihi wa sallam) ki Hadees hai: **"Tum Mein se jo koi bhi bura kaam dekhe, isko chaahiye ke apne hath se ro-ke aur agar isme iski taaqat nahi to zuban se ro-ke, agar wo ye bhi nahi kar sakta to isko dil mein bura jaane aur ye (dil se janna) kamzor tareen imaan ki alaamat hai"**. (Saheeh Muslim: Hadees 49)

Is baare mein Syedna Umar (raziallahu anhu) ka qaul hai: Ye baat zahen nasheen rahe ke jis mukhalifat ki mazammammat-o-radd kiya gaya hai. Isse muraad wo mukhalifat hai jo Salaf Saleheen ke manhaj-o-Aqeeda ke khilaaf ho. Magar jo ikhtilaaf-e-masaael-o-ahkaam ke baare mein Ahle Ilm ka aapas mein hai. Ye ikhtilaaf to Sahaba Ikraam (raziallahu anhum ajmaeen) mein bhi paeda ho gaya tha. Ye ikhtilaaf koi mazmoom ikhtilaaf nahi, balke unke is ikhtilaaf par Aap (salallahu alaihi wa sallam) ki ye Hadees saadiq aati hai. Jisko Syedna Umro bin Aas (raziallahu anhu) ne riwayat kiya hai: ***“Ijtihaad karne waala ijtihaad karta hai agar to iska ijtihaad saheeh hai to isko (double) dohra ajar milega aur agar ijtihaad mein isko ghalati lag jaati hai, to isko (single) ek ajar milega”***. (Saheeh Bukhari: Hadees 6919; Saheeh Muslim: Hadees 1716)

**Aur ye baat is tarha bhi nahi hai ke jo shakhs kisi ek mamela mein Salaf ki mukhalifat kare is par gumrah hone ka hukm laga diya jaae. Balke Shariyat-e-Ilaahi ki mukhalifat kabhi to kufr tak le jaati hai aur kabhi fisq (gunah) tak le jaati hai aur kabhi sirf maasiyat aur ghalati tak hi pohonchati hai.**

In tamaam logo’n mein se jo ghalati-o-khata karne waala hai, wo shakhs Salaf ke qawaaed usool ki taazeem to karta hai, magar iska apna ijtihaad ya phir is par us kitab ka asar ho jaata hai. Jo isne padhi hoti hai, ya wo apne ustad ka asar qubool kar leta hai. In baato’n mein kisi ek baat ki wajah se wo is maamla mein Salaf ki mukhalifat karta hai.

Hamari ye raae un logo’n ke baare mein hai jo faut ho chuke hain. Magar jo zinda hain, wo fitna se bach nahi sakte. (Jo log faut ho chuke ho’n) unme se Imam Nawawi (rahimahullah), Ibne Hajar (rahimahullah) aur baaz Salaf ke baare mein ye bhi milta hai ke unho’n ne baaz ***“sifaat-e-Ilaahi”*** mein taaweel ki hai, jis tarha ke Mujahid waghaira. Ye wo log hain jinke baare mein sabko maloom hai ke ye sacche aur khare log the. In usoolo’n ki paasdaari-o-taazeem karne waale the, jin usoolo’n par Sahaba Ikraam (raziallahu anhum ajmaeen) amal paera the.

Syedna Umar (raziallahu anhu) ka farmana: ***“وَكَيْفَا (Wo is gumrahi ko hidayat samajh kar ikhtiyaar kar leta hai) ye is ijtihaad ki taraf ishara hai, jo ijtihaad-o-Sunnat ke mukhalif ho”***.

Is baare mein Imam Ibne Taimiyya (rahimahullah) farmate hain: “*Ahle kalaam zan-o-takhmeen aur kamzor raae aur in cheeze’n ki paerawi karte hain, jo nafs-e-ammaara chahta hai. Ye cheeze’n (khwahishaat) insan ko is martaba se bhi gardaati hain, jiska wo mustahiq hota hai. Agar koi shakhs (Ahle kalaam mein se) is tariqa par jaddo-jahad karta hai, jo tariqa unke ghair (Ahle Sunnat) ka nahi hai, to mutlaq kasrat jaddo-jahad mein koi fazeelat ka pehlu nahi hai*”.

Balke fazeelat to isme hai ke adhi seedhi raah par chale aur hidayat ki paerawi kare, jis tarha ke ek asar mein mazkoor hai: “*Bidat, Bidati mein jitni ziyada koshish aur ijtihaad karta hai, wo Allah se itna hi ziyada door ho jaata hai*”. (Al Hilya li Ibn Nuaym: Jild 3 Safa 9)

Rasool Allah (salallaahu alaihi wa sallam) ne khawarij ke baer mein farmaya: “*Unki namazo’n ke saamne tum apni namazo’n ko haqeer jaanoge aur unke rozo’n ke saamne tum apne rozo’n ko haqeer jaanoge aur unki qiraa-at-e-Quraan (Quraan padhne) ke saamne apni qiraa-at ko haqeer samjhoge. Wo Quraan padhenge magar Quraan unke halaq se neeche nahi utrega. **Wo deen se aise nikal jaaenge, jaise teer kamaan se nikal jaata hai***”. (Saheeh Bukhari: Hadees 3414; Saheeh Muslim: Hadees 1064)

Ahle Bidat jo hamare hi qibla ki taraf mu’n karke namaz padhte hain, jaise (shia) rawaafiz, qadariyya, jahmiyya waghaira ke andar ilm-o-amal ke baare mein wo jaddo-jahad dekhi jaati hai. Jo Ahle Sunnat mein nazar nahi aati aur is tarha ki tehreek-o-harkat bohot saare Ahle Kitaab (yahoodi, isai) aur mushrikeen mein bhi dekhi jaa sakti hai. Lekin isme unki niyyat-o-iraada bhi neki-o-acchai ka hota hai. Jis tarha ki (qazi) Fuzail bin Iyaaz (rahimahullah) Allah ke is farman ke mutalliq farmate hain:

Taa-ke wo (Allah) tum ko azmaale  
ke tum mein kaun acche amal  
karke laata hai.

لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

(Surah-al-Mulk: 2)

“*Aur ahsan ka maane “ikhlaas” khaalis Allah ke liye aur “aswab” ka maane saheeh Sunnat ke mutaabiq hai. Baaz logo’n ne kaha: Aye Abu Ali! “ikhlaas-o-aswab” ka kya matlab? Unho’n ne farmaya ke **kabhi amal khaalis Allah ke liye to hota hai magar “aswab” yaane saheeh Sunnat ke mutaabiq nahi hota to wo qubool nahi kiya jaata aur isi tarh kabhi “aswab” yaane***

***Sunnat ke mutaabiq to hota hai, lekin wo khaalis Allah ke liye nahi hota to bhi qubool nahi hoga.*** Amal us waqt tak qubool nahi hota jab tak “ikhlaas-o-aswab” dono sharte’n baek waqt ekatthi na ho’n”. (At Taseeniya lish Shaikh-ul-Islam: 962)

Syedna Umar (raziallahu anhu) ka ye farman: “حَسْبِيَ هَذَى *ke wo is (gumrahi) ko hidayat samajhta hai*” Quran-e-Majeed se maa-khaz hai:

Aur Wo (Gumrahi Par Hote Hue Bhi) Samajhte Hain Ke Wohi Hidaayat yaafta Hain.

وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ.  
(Surah-al-Aaraaf - 7:30)

Surah Kahaf mein hai:

(Aye Nabi (salallaahu alaihi wa sallam)!) Aap Keh Deejiye Ke Agar (tum kaho to) Main Tumhe’n Bata Du’n Ke Ba-etebaar-e-Amaal Sabse Ziyada Khasaare Mein Kaun Hain? Jinki Zindagi Ki Tamaam Tar Koshishe’n Be-kaar Ho Gaae’n Aur Wo Is Gumaan Mein Rahe Ke Wo Bohot Acche Kaam Kar Rahe Hain.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا.  
(Surah-al-Kahf - 18:103-104)

Doosra mas-ala Syedna Umar (raziallahu anhu) ke is qaul se saabit hota hai: “*Wo is manghadat aur khud-saakhta qaaede ka radd hai, jiska lab-e-lubaab ye hai ke jo log Aqeeda (tauheed) aur (muamilaat) mein Sunnat-e-rasool (salallaahu alaihi wa sallam) ki mukhalifat karte hain, inka radd aur inkaar na kiya jaae*”.

(Ye qaaeda is liye baatil hai ke) iska radd-o-inkaar ka maqsad kisi khaas shakhs aur uski zaat ka maqsood nahi hota, balke asal maqsad Allah ke raaste mein iski Shariyat-o-manhaj ko har fuzool shae se paak-o-zaahir karna hota hai aur kitab-o-Sunnat se iske darj-e-zail dalaael hain:

## **Quran-e-Majeed mein farman-e-Baari Ta’ala hai**

(Aye Nabi (salallaahu alaihi wa sallam)!) Aap Keh Deejiye Ke Agar (tum kaho to) Main Tumhe’n Bata Du’n Ke Ba-etebaar-e-Amaal Sabse

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ



Ziyada Khasaare Mein Kaun Hain?  
Jinki Zindagi Ki Tamaam Tar  
Koshishe'n Be-kaar Ho Gaae'n Aur  
Wo Is Gumaan Mein Rahe Ke Wo  
Bohot Acche Kaam Kar Rahe Hain.

يُحْسِنُونَ صُنْعًا.  
(Surah-al-Kahf - 18:103-104)

Ek muqaam par farmaya:

Jab Raaste Mein Tumko Koi Salam  
Kare to Usko Tum Ye Na Kho Ke Tu  
Momin Nahi Hai! Tum Duniyawi  
Zindagi Ke Asbaab Ki Talash Mein  
Ho, Allah Ta'ala ke Paas Bohot Si  
Ghanemate'n Hain, Pehle Tum Bhi  
(To) Aise Hi The, Phir Allah Ta'ala  
Ne Tum Par Ehsaan Kiya. Lehaza  
Tum Zaroor Tehqeeq-o-Tafteesh  
Kar Liya Karo.

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا  
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ  
كَثِيرَةٌ ۚ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ  
فَتَبَيَّنُوا.  
(Surah-an-Nisa - 4:94)

Ek aur muqaam par Allah Ta'ala ne farmaya:

Tum Mein Se Baaz Duniya Chahte  
Hain Aur Baaz Aakhirat Ka Iraada  
Rakhte Hain (Apne Amaal Ke  
Zariye).

مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ.  
(Surah Aale Imran - 3:152)

Neez farman-e-khuda-wandi hai:

Aur Tumhare Andar Ke (Tumhare  
Dushman) Jasoos Hain.

وَفِيكُمْ سَبَّاعُونَ لَهُمْ.  
(Surah-at-Tauba - 9:47)

## Ahadees-e-Nabawiyya (salallaahu alaihi wa sallam)

Syeda Ayesha (raziallahu anhu) bayan farmati hain ke Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: *"Main nahi samajhta ke falaa'n flaa'n shakhs hamare deen ko kuch samajhta ho"*.

Syedna Laith bin Saad (raziallahu anhu) jo is Hadees ke raawiyo'n mein se ek raawi hain, farmate hain: *"Ye dono shakhs munafeqeen mein se the"*. (Saheeh Bukhari: Hadees 6067)

Haafiz Ibne Hajar (rahimahullah) Fath-ul-Baari mein farmate hain: *"Rasool*

*Allah (salallaahu alaihi wa sallam) k azan-o-gumaan wo nahi tha, jisse Shariyat ne mana kiya hai. Balke ye to ek qism ka daraana tha. Lehaza jis shakhs ki kaifiyat in dono shakhso'n jaisi ho, unke baare mein aise khayalaat ka izhaar karna mana nahi hai. Haa'n! jis zan-o-gumaan se mana kiya gaya hai, wo ye hai ke ek shakhs deendar hai, iske baare mein aise khayalaat ka izhaar na kiya jaae, taa-ke iska deen-o-izzat dono salamat rahe'n".* (Fath-ul-Baari Sharah Saheeh Bukhari: Jild 10 Safa 485)

Syeda Fatima bint Qais (raziallahu anhu) farmati hain: *"Main Nabi-e-Kareem (salallaahu alaihi wa sallam) ke paas aai, maine arz kiya ke mujhe Abu Jaham aur Moawiya ne nikah ka paegham bheja hai. To Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: Moawiya to ghareeb aadmi hai, iske paas to maal-o-daulat hi nahi aur rahi baat Abu Jaham ki to wo apni laghi kandhe se utaarta hi nahi".* (Sunan Abu Dawood: Hadees 2284; Sunan Nisai: Hadees 3245 Allama albanī ne ise Saheeh kaha hai) Aur Saheeh Muslim ki riwayat mein hai ke *"Abu Jaham aur to'n ko bohot ziyada maaren waala hai".* (Saheeh Muslim: Hadees 47)

Ye baat waazeh hai ke Sahaba Ikraam (raziallahu anhum ajmaeen) ke fazaal-o-mahaasin aur unki nekukaari mein kisi ko koi shak nahi hai. Magar ye muqaam khair-khwahi aur mashwara ke etebaar se aisa muqaam hai, jaha'n daraana hi maqsoos tha. Lehaza maqsad-o-matlab se ziyada (muhaasin waghaira) zikr nahi kiye aur yaha'n muhasin aur khubiya'n bayan karne ki zaroorat bhi nahi thi. Kyounke isse zahen mein tashweesh-o-karb paeda hota aur wo unki ghalatiyo'n se nazar pher leti aur unki ghalatiyo'n ko bohot chota aur haqeer samajhti aur agar Allah ke Nabi (salallaahu alaihi wa sallam) khoobiya'n zikr karte to shayad wo in khubiyo'n ko le leti aur unki ghalatiyo'n-o-aebo'n ko bhoool jaati. To isse asal maqsad faut ho jaata. Jisko Aap (salallaahu alaihi wa sallam) ne shuru mein bayan kiya tha, wo maqsad in dono Sahabiyo'n ka radd tha (ke unse nikah na karo).

Syeda Ayesha (raziallahu anhu) farmati hain: *"Hind bin Utba Rasool Allah (salallaahu alaihi wa sallam) ke paas aai aur arz kiya: Aye Allah ke Rasool (salallaahu alaihi wa sallam)! Abu Sufiyan ek kanjus aadmi hai, wo hame'n itna kharcha bhi nahi deta jo mere aur mere baccho'n ke liye kaafi ho. Ha'n! albatta (us waqt hame'n kaafi hota hai) kya main iske maal se kuch le loo'n*

*aur isko is baat ki khabar tak na ho. To Aap (salallaahu alaihi wa sallam) ne farmaya ke itna iske maal se lelo, jisse tumhara aur tumhare baccho'n ka guzaara ho jaae".* (Saheeh Bukhari: Hadees 5364)

Ye dalaael thaathe'n maarte samandar ki chand boonde'n thee, warna is baare mein dalaael bohot hain. Khaas taur par kutub-e-jirah-o-tadeel to is mauzoo se bhari padi hain. Misaal ke taur par chand waqeaat pesh-e-khidmat hain:

1. Ibrahim bin Yazeed an Nakhai (rahimahullah):

Unke baare mein Imam Shu'ba (rahimahullah) farmate hain ke: *"Ye wo shakhs hai jo Masrooq (rahimahullah) se riwayat bayan karta hai, lekin isne masrooq se kuch nahi suna".*

Unhi ke baare mein Imam Zahabi (rahimahullah) farmate hain: *"Ye saheeh tarha arabi nahi jaanta tha aur kabhi kabhaar e'eraabi ghalati bhi kar jaata tha. Inka ek aur aeb bhi jirah-o-taadeel mein mohaddiseen bayan karte hain ke ye Syedna Abu Huraira (raziallahu anhu) ko ghair faqeeh kehta tha".* (Mizaan-ul-Etedaal: Jild 1 Safa 84)

Kya aap ye tasawwur kar sakte hain ke Ibrahim bin Yazeed Nakhai (rahimahullah) jo Ahle Ilm se hai (iske bawajood) iski koi khoobiya'n aur fazeelat na ho?

Kyoun nahi! zaroor hain, magar yaha'n raawi mein zoaf waali cheeze'n bayan karna maqoos thee'n, iske alaawa doosra koi maqsad na tha.

2. Shuaib bin Maimoon al Waasti:

Abu Haatim farmate hain: *"Ye majhool hai"*

Imam Bukhari (rahimahullah) farmate hain: *"فيه نظر is par kalaam hai"*.

Ibne Hibban (rahimahullah) farmate hain: *"Ye mashoor raawiyo'n se mukar riwayaat naql karta hai"*.

Haafiz Ibne Hajar (rahimahullah) farmate hain: *"Zaeef aabid hai"*. (Tehzeeb ut Tehzeeb: Jild 2 Safa 905)

Iske baad aap in sawalaat ko talash kare aur in par ghaur kare'n jo sawal shagirdo'n ne apne shuyooq-o-asaateza se (doosro'n ke baare mein) kye hain.

3. Abdur Rahman bin Abdullah al Umri:

Chunache Abu Obaid al Ajri farmate hain ke maine Abu Dawood (rahimahullah) se Abdur Rahman bin Abdullah al Umri ke baare mein sawal kiya, to Abu Dawood (rahimahullah) ne farmaya: *"Iski bayan karda Hadees mat likho"*.

4. Khalid bin Umar al Saeedi:

Aur kehte hain ke maine Abu Dawood (rahimahullah) se suna wo Khalid bin Umar al Saeedi ke baare mein farmate hain: *"Ye kuch nahi"* (yaane ruwaat-e-Hadees mein iski koi haisiyat nahi hai).

5. Abdul Quddus ash Shaafi:

Abu Ubaid kehte hain ke maine Abu Dawood (rahimahullah) se Abdul Quddus Shafi ke baare mein poocha to unho'n ne farmaya: *"Ye kuch bhi nahi aur uska beta bhi battar hai"*.

Aimma ka un logo'n par tanqeed karna difaa-e-deen ke liye tha aur is baat ki dawat thi ke har raawi ko wo muqaam do jiska wo layaq-o-haqdaar hai. Ye unki deeni hamiyat-o-ghairat thi aur ummat ke liye khair-khwahi aur haq ka iqraar tha. Wo is baare mein kabhi kisi malaamat karne waale ki malaamat se nahi dare, bawajood is baat ke, ke jin par aimma ne jirah ki hai wo deendaar aur saaheb-e-fazeelat log the. Agar koi kutub-e-tareekh ko padh kar dekhe to wo unke bade fazaael-o-manaaqib paaega. Phir wo is jirah aur in uyoob ko bohot haqeer-o-kamzor samjhega, jo asr-e-haazir ke ulama-e-haq ne mukhalifeen par (jo jirah) ki hai.

Unke aur in ki tanzeemo'n ke jo uyoob bayan kiye hain, in baato'n se koi ye na samjhe ke ham Ahle Bidat aur ghalat manhaj par chalne waale musalman logo'n ki nekiyo'n ko raaegaa'n-o-baatil qaraar dete hain. Jis tarha baaz logo'n ne ye nateeja nikaala hai aur dushmani ki wajah se in ulama par ye ilzaam lagaaya hai, jo ulama manhaj-e-Salaf par chal rahe hain. Balke ham to unhe'n ye kehte hain ke unki namaz-o-roza, hajj, zakat aur doosre amaal-e-saaleha inko faaeda denge. Baaqi inka maamla

qiyaamat ke din Allah ke supurd hai. Lekin duaat (khutba-o-waezeen) par ye baat laazim hai ke wo logo'n ko unki Bidato'n aur ghalatiyo'n se daraae'n.

Imam Barbarahi (rahimahullah) farmate hain:

***“Ye is liye ke Ahle Sunnat wal jamaat ko (Sahaba Ikraam (raziallahu anhum ajmaeen)) ne poore taur se waqif karaaya aur logo'n ke liye unke saamne iski wazaahat ki (to ab) logo'n par (in dono) ki ittiba-o-paerawi laazim hai”.***

Ye baat pehle guzar chuki hai ke deen-e-Islam sirf wohi hai, jis par Allah ke Nabi (salallaahu alaihi wa sallam) aur Sahaba Ikraam (raziallahu anhum ajmaeen) amal paera the aur yehi deen hai. Jisko Allah ne apne bando'n ke liye pasand kiya aur chuna hai. Deen-e-Islam ke laawa Allah ke yaha'n koi deen qaabil-e-qubool nahi. Chunache irshad-e-Baari Ta'ala hai:

Jo Shakhs Bawajood Raah-e-Hidayat Ke Waazeh Ho Jaane Ke Rasool Ki Mukhalifat Kare Aur Tamaam Momino'n Ki Raah Chodkar Chale, Ham Use Udhar Hi Mutawajje Kar Denge Jidhar Wo Khud Mutawajje Hua. Use Dozakh Mein Daal Denge. Wo Bohot Hi Buri Jagah Hai.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ  
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ  
جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا.

(Surah-an-Nisa - 4:115)

Allah ne apne bando'n ko is cheez ki ittiba-o-paerawi ka hukm diya hai, jo isne apne Rasool-e-Kareem (salallaahu alaihi wa sallam) par nazail farmai hai. Allah Ta'ala ka farman hai:

Tum Log Uski Paerawi Karo, Jo Tumhare Rabb Ki Taaf Se Aai Hai Aur Allah Ta'ala Ko Chodkar Doosre Rafeeqo'n (Dosto'n) Ki Ittiba Mat Karo.

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ  
دُونِهِ أَوْلِيَاءَ.

(Surah-al-Aaraaf - 7:3)

Imam Barbarahi (rahimahullah) farmate hain:

***“Ye baat jaan lo, Allah aap par rahem kare, deen Allah Tabaarak wa Ta’ala ki taraf se aaya hai. Ye logo’n ki aqlo’n par aur na hi unki aara-o-aqwaal se taiyaar hua aur is (deen) ka ilm bhi Allah aur uske Rasool (salallaahu alaihi wa sallam) hi ke paas hai. Pas aap zarra bhar bhi apni khwahishaat ki paerawi-o-ittiba na karo (agar aisa karoge) to deen se nikal jaaoge aur agar deen se nikal gae to Islam se kharij ho jaaoge. Phir tumhare liye koi heel-o-hujjat nahi rahegi”.***

***“Yaqeenan Rasool Allah (salallaahu alaihi wa sallam) ne apni ummat ke liye Sunnat ko bayan kar diya hai aur apne Sahaba Ikraam (raziallahu anhum ajmaeen) ke saamne iski wazaahat farmadi hai aur Sahaba Ikraam (raziallahu anhum ajmaeen) ki jamaat sawaad-e-aazam hai aur sawaad-e-aazam hi haq aur Ahle haq hain”.***

Musannif (rahimahullah) ye baat bayan kar rahe hain ke Allah ne deen (Islam) ko har lehaz se mukammal kar diya hai. Chaahe wo aqaaed ho’n ya muamilaat ya ibadaat, ahkamaat-o-muamilaat ke lehaz se ho ya phir sulook-o-akhlaaq ke lehaaz se ho. Farman-e-Baari Ta’ala hai:

Aaj Ke Din Maine Tumhare Liye  
Tumhare Deen Ko Mukammal Kar  
Diya Hai Aur Apni Nemat Ko Tum  
Par Poora Kar Diya Hai Aur  
Tumhare Liye Deen-e-Islam Ko  
Pasand Kiya Hai.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي  
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.  
(Surah-al-Maaida - 5:3)

**Allah ke Nabi (salallaahu alaihi wa sallam) us waqt tak faut nahi hue, jab tak Allah ne unke zariye hujjat qaaem na kardi aur unke zariye dalaael bhi bayan kar diye. Ye ek badi nemat aur ehsaan-e-azeem hai.**

فَلْيُحْمَدُ الشُّكْرُ وَالْمِنَّةُ

Allah ki azeem nemato’n mein se ek nemat ye bhi hai ke **usne is deen ki hifazat ka zimma khud hi liya hai** (Allah Ta’ala ne) Quraan ko har qism ki tehreef-o-tasheef aur har qism ki kamee-o-ziyaadati se mehfooz rakha.

Allah Subhanahu wa Ta'ala ka irshad hai:

Yaqeenan Hamne Hi Is Quran Ko  
Nazil Kiya Hai Aur Ham Khud Hi  
Uski Hifaazat Karne Waale Hain.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ.

(Surah-al-Hijr - 15:9)

**Quran ki hifazat ye bhi hai ke is cheez ki hifazat ki jaae jo Quraan ki wazaahat-o-tibbiyeen karti hai. Yaane tafseer aur Sunnat (Hadees).** Is (Hadees) ke baghair kisi ek lamhe ke liye bhi ye baat mumkin nahi ke wo aqaaed ke bade bade masaael ko jaan sakey. Aur Hadees ke baghair bohot saare masaael halal-o-haraam ko janna bhi mumkin nahi. Balke is (Hadees) ke baghair kisi ke liye ye baat bhi mumkin nahi ke wo ye jaan sake ke wo apne Rabb ki ibaadat kis tarha karega, chaahe wo ibaadat namaz ho ya roza, hajj ho ya zakat waghaira.

Jab Allah Ta'ala kisi baat ka iraada farmata hai to uske liye asbaab bhi paeda farma deta hai. To Allah ne hifazat Quran aur Sunnat ke liye asbaab paeda kiye hain. To uske liye is Mubarak giroh ko chun liya jo Sahaba (raziallahu anhum ajmaeen) ka giroh hai. Jisko apne Nabi (salallahu alaihi wa sallam) ki rafaayat ke liye pasand farmaya aur apne deen ki nashar-o-ashaa-at aur in (Sahaba Ikraam (raziallahu anhum ajmaeen)) ke baad waalo'n tak deen pohonchaane ke liye chun liya aur tera Rabb jo chahta hai paeda karta hai aur jise chahta hai chun leta hai. Sahaba Ikraam (raziallahu anhum ajmaeen) ne Nabi-e-Paak (salallahu alaihi wa sallam) se is azeem nemat ko har tarha se haasil kiya, aur is ahem-o-bade kaam ko khush usloobi se adaa kiya aur unho'n (Sahaba Ikraam (raziallahu anhum ajmaeen)) ne apni azeem tar koshishe'n isme sarf kardee'n. Jab Sahaba Ikraam (raziallahu anhum ajmaeen) ka daur khatam ho gaya. To is muqaam par ek aur giroh is nemat ko thaamne ke liye muntazir khada tha, jisko Allah ne is deen ki hifazat ke liye paeda kiya tha, wo giroh taabaen ka giroh hai. Jinho'n ne Nabi (salallahu alaihi wa sallam) ke Sahaba (raziallahu anhum ajmaeen) se ilm haasil kiya to unho'n ne bhi deen ko bade acche andaaz mein buland-o-qaaem kiya (yaane wo deen ko lekar uthe) is tarha jab ek giroh khatabm hota to doosra giroh aajata, jisko Allah Ta'ala ne mazboot imaan, ilm-e-naafe aur amal-e-saaleh se nawaz rakha hota hai. Wo is azeem kaam ko mukammal ikhlaas aur koshish ke saath utha leta hai, apne baad waalo'n ki taraf badha deta aur unke hatho'n mein thama deta hai. Yehi silsila

qiyaamat tak chalta rahega.

Ye Allah ka is ummat par fazal-o-ehsan hai, iski wajah ye hai ke hamare Nabi (salallaahu alaihi wa sallam) aakhri Nabi hain, unke baad koi nabi nahi aaega. Aur na hi Quraan ke baad koi aur kitab naazil hogi aur Aap (salallaahu alaihi wa sallam) ki ummat qiyaamat tak baaqi rahegi. Kyoune ye ummato'n mein se aakhri ummat hai, to Allah ki wase'e rehmat ne ye taqaaza-o-faisla kiya ke usne har zamana mein aise log paeda kar diye jinho'n ne difa-e-deen ki khatir apni tamaam tar salahiyate'n is par sarf kar dee'n. Kitab-o-Sunnat ke tawassut se (yaane Kitab-o-Sunnat ka ilm haasil karke) isko logo'n tak pohoncha diya, taa-ke logo'n ke liye Allah ke Rasoolo'n ke aajaane ke baad koi hujjat-o-daleel na rahe.

Imam Barbahari (rahimahullah) kehte hain:

***“Jo deen se niklega to wo Islam se kharij ho jaaega.”***

Munaasib hai ke Imam Ibne Jareer (rahimahullah) ki Allah Ta'ala ke is farman ki tafseer zail mein naql kardi jaae.

Pas Jin Logo'n Ke Dilo'n Mein Kaji  
(tedha-pan) Hai, Wo To Uski  
Mutashaaba Aayato'n Ke Peeche  
Lag Jaate Hain.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ  
مِنْهُ. (Surah Aale Imran - 3:7)

Syedna Qataada (rahimahullah) jab ye ayat padhte to farmate: “Agar isse muraad hururiya (khawarij aur sabaai) shia nahi to phir main nahi jaanta ke wo kaun log hain. Allah ki qasam! Ahle Badar aur Ahle Hudaibiya jo-ke Rasool Allah (salallaahu alaihi wa sallam) ke saath bait-e-rizwan ke mauqa par maujood the, Muhajireen-o-Ansaar mein se logo'n ke liye ek khabar hai. Jo is khabar ko talab kare aur har us shakhs ke liye ibrat hai, jo ibrat pakadna chahta hai aur us shakhs ke liye bhi jo aql-o-basaarat rakhta hai. Jab khawarij ka zahoar hua to us waqt madeena, Iraq-o-sham mein kai Sahaba Ikraam (raziallahu anhum ajmaeen) maujood the. Aur Aap (salallaahu alaihi wa sallam) ki azwaaj-e-mutahharaat (raziallahu anhum ajmaeen) bhi zinda thee'n. Inme se na koi mard aur na hi koi aurat kharji hua aur na hi unho'n ne is cheez par razamandi ka izhaar kiya. Jis par khawarij amal paera the aur na hi kabhi unki taraf maael hue”.



Balke wo to Allah ke Rasool (salallaahu alaihi wa sallam) ki Hadees ke zariye unke uyoob (jo Nabi (salallaahu alaihi wa sallam) ne bayan farmae the) bayan karte aur unki nishaniya'n-o-alamaat zikr karte, jo Rasool Allah (salallaahu alaihi wa sallam) ne bataai thee'n.

Balke Sahaba Ikraam (raziallahu anhum ajmaeen) to apne dilo'n mein unke liye bughz aur zubano'n ke zariye dushmani rakhte the aur jab wo maidan mein ek doosre se mile to Allah ne Sahaba Ikraam (raziallahu anhum ajmaeen) ke hatho'n inpar sakhti ki. Allah ki qasam! Agar khawarij ka maamla saheeh hota to ye muttahid rehte, jabke ye gumrah the, tabhi to firqo'n mein bat gae.

Aur is tarha har wo maamla jo Allah ke alaawa kisi aur ki taraf se ho, isme shadeed qism ka ikhtilaaf hota hai, wo is cheez par ek lamba arsa chimte rahe to kya wo uske zariye kaamyaab ho gae? Ya phir unho'n ne iske zariye najaat paai? SubhanAllah! **Is qaum ke baad maine aane waale pehlo'n se ibrat kyon nahi pakadte?** Agar ye log hidayat par hote to zaroor Allah inko ghalba ataa karta, inko kaamyaab karta aur unki madad karta, lekin ye baatil tariqe par the. Allah ne inko jhoota qaraar diya, (logo'n ke zariye) aur unki daleel ko baatil kar diya.

Tum (ghaur-o-fikr ke baad) dekhoge ke jab kabhi bhi inka koi giroh nikla, Allah ne unki bato'n ko jhutla diya aur unke khoono'n ko logo'n ke zariye baha diya. Unse bacho, Allah ki qasam! Ye inka bura deen hai, isse door raho. Allah ki qasam! Yahoodiyat Bidat hai, isaiyat Bidat hai, (hururiya) kharjiyat Bidat hai, sabaiyat (shi-yyat) Bidat hai. Na hi Allah Ta'ala ne is baare mein kitab naazil farmai. (yaane kitabullah mein unke haq mein kuch nahi kaha) aur na inko Nabi-e-Kareem (salallaahu alaihi wa sallam) ne Sunnat qaraar diya hai. (yaane Sunnat mein bhi is baare mein kuch nahi kaha)

Imam Barbarahi (rahimahullah) farmate hain:

***“Jisne deeni muamilaat mein kisi ek maamla mein bhi Nabi-e-Kareem (salallaahu alaihi wa sallam) ke Sahaba Ikraam (raziallahu anhum ajmaeen) ki mukhalifat ki, isne yaqeeni taur par kufr kiya”.***

## Kufr ki do (2) qisme'n hain

1. **Kufr-e-Eteqaadi:** Is kufr ki wajah se insan millat-e-Islamiya se kharij ho jaata hai.
2. **Kufr-e-Amali:** kufr-e-amali ka murtakib us waqt tak daaera Islam mein rehta hai, jab tak wo aise amaal sar-anjaam na de, jo-ke imaan ke manaafi ho'n. Masalan buthon ko sajda karna aur Quran-e-Majeed ki tauheen karna waghaira.

(Note): Ye taqseem Ahle Ilm ke yaha'n mashoor-o-marooft hai. Ye koi manghadat aur nai taqseem nahi hai. Ibnul Qaiyyim al Jauzi (rahimahullah) farmate hain: *"Yaha'n ek aur qaaeda hai, wo ye ke kufr ki 2 qisme'n hain":*

1. Kufr-e-Amali
2. Kufr (Hajoo) Inkaari-o-Enaadi kufr

**Kufr Hujoodi-o-Inkaari:** Ye hai ke insan is cheez ka inkaar kare, jiske baare mein wo jaanta hai ke ye baat Muhammad (salallaahu alaihi wa sallam) Allah ki taraf se lekar aae hain aur Allah ke asma-o-sifaat aur af-aal-o-kalaam ka sirf zid aur enaad ki buniyad par inkaar kare. **Phir kufr-e-amali ki bhi 2 aqsaam hain.**

**Kufr-e-Amali:** Jisme iska murtakib aisa kaam kare jo imaan ke manaafi ho, jaise buthon ko sajda, Quran-e-Majeed ki tauheen, Nabi (salallaahu alaihi wa sallam) ko gali dena waghaira.

**Haa'n! to ye shakhs Aqeeda ka muamilaat mein Sahaba (raziallahu anhum ajmaeen) ki mukhalifat kare to isse koi taaweel waghaira qubool nahi hogi, wo kufr-e-akbar ka murtakib hua hai. Aur jo shakhs aqeede ke alaawa aur muamilaat mein Sahaba (raziallahu anhum ajmaeen) ki mukhalifat karta hai to wo Ahle Sunnat (Ahle Hadees) ke zumrah se kharij hoga.** Masalan rawaafiz (shia) motazela, ashaaera waghaira hain. Jinho'n ne asma-o-sifaat mein taaweel-o-tehreef ka irtekar karke manhaj-e-Sahaba Ikraam (raziallahu anhum ajmaeen) se inheraf kiya hai.

## Bidaat Se Ijtinaab Karna

Imam Barbahari (rahimahullah) farmate hain:

***“Ye baat aapke ilm mein honi chaahiye ke jab kabhi bhi log Bidat ghadte hain, to nateejatan wo uske badle mein is jaisi ek Sunnat ko chod dete hain. To aap man-ghadat umoor se bachiye. Kyouнке har naya kaam man-ghadat aur Bidat hai aur har Bidat gumrahi hai aur har gumrahi ka murtakib (gumrah) jahannam mein jaaega”.***

Abu Ismail al Harwi (rahimahullah) apni kitab *Zam al Kalaam wa Ahilla* mein apni sanad se Hassan bin Atiya se ye baat naql karte hain: ***“Koi bhi qaul apne deen mein koi Bidat ejaad nahi karti, magar (wo Bidat ejaad kar le’n to) Allah unse is jaisi Sunnat ko utha lete hain. Phir is Sunnat ko qiyaamat tak unke paas nahi lautaate”.*** (Sunan Darmi: Al Muqaddima: Hadees 99)

Aur isi tarha (Abu Ismail al Harwi) Imam Auzai se naql karte hain. Imam Auzai (rahimahullah) farmate hain: ***“Tum ek Bidat ko chodte ho, iske badle isse ziyada halaakat khez Bidat ko ikhtiyaar kar lete ho”.***

Isi tarha Sufiyan Soori (rahimahullah) se bhi manqool hai, wo kehte hain: ***“Shaitan ko Bidat nafarmani-o-gunah se ziyada mehboob-o-pasan hai. Kyouнке gunah-o-nafarmani se to tauba Karli jaati hai, magar Bidat se tauba aksar taur par nahi ki jaati”.***

Isi tarha Iraata bin Munzir al Sakooni (rahimahullah) se manqool hai, wo kehte hain: ***“Aye Abu Muhammad! Mera beta faasiq-o-faajir ho jaae mujhe ye to pasand hai. Magar ye cheez pasand nahi ke wo khwahish parast Bidati ho jaae”.***

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) un logo’n ka radd karte hue likhte hain ke: ***“Jo talab-e-islaah ke liye Quran sunne aur qisso’n ke sunne mein koi farq nahi samajhte, isi wajah se Shariyat ne us shakhs ka radd bade jazam (ehtemaam) ke saath kiya hai. Jo Bidat ejaad karta hai aur agar koi shakhs isse daaman bacha leta hai, mukammal taur par na to isko tark karta***

*hai, to is par koi gunah nahi aur na hi koi sawab hai”.*

*“Bazaahir ye maamla (bidat) ek halka-o-mamuli maamla maloom hota hai. Magar lazmi taur par ye dil aur deen mein fasaad paeda karta hai. Jo-ke uske andar Shariyat ki manfa-at ki kami ki wajah se paeda hoga. Kyouнке dil baek waqt a’uz (Sunnat) aur maaуз (bidat) ke liye wasee nahi ho sakta”.*

Maghribi fazala (mufakkireen) mein se kisi ek ka qaul hai ke *“aisi kitabo’n se sairabi-o-ghiza (ruhani) haasil karna jo na to Kitab-o-Sunnat se maa-khaz ho’n aur na hi asaar-e-Sahaba (raziallahu anhum ajmaeen) se. Balke inka maa-khaz insani soch aur tajriba ho, to aisi kitabe’n ilm aur seerat-e-Sahaba (raziallahu anhum ajmaeen) se faaeda uthaane se maane hoti hain. (lehaza aisi kitabo’n ka padhna saheeh nahi hai) kyouнке mutazaad ghizao’n ka jama ho jaana namumkin hai”.* Hamne dekha hai ke aise logo’n (jo mazkoora baala kitabe’n padhte hain) mein asaar-e-marz aahisata aahista zaahir hote hain.

Pehle pahel to wo apne aap mein qaed ho jaate hain aur chup hokar baithe rehte hain. Ba-zom-e-khaweesh wo samajhte hain ke ye tabdeeli unke andar jamaati zindagi ko chodne ki wajah se hai. Phir wo jamaat ke saath namaz padhna chod dete hain, ye kehte hain ke ye aimma hukmati maulwi aur ammal hain aur ye wazeefa aur tankhwah-daar imam hain. **Ye in par shaitan ka pehla waar hota hai**, phir aahista aahista isse badi gumrahi mein waaqe ho jaate hain. Chand mahine ya saal hi guzarte hain ke wo hukmat aur jo hukmat ke saath talluq rakhte ho’n, inko kafir kehna shuru kar dete hain. Phir bimaari aur badhti hai aur apne urooj ko pohonchhti aur mukammal ho jaati hai. Us waqt wo inko kafir qaraar de dete hain.

Unko is baat ka ilm hi nahi hota ke wo apne is rawaiyya se dushmanaan-e-deen, yaane yahood-o-nasaara ke hath mazboot kar rahe hain aur unki khidmat anjaam de rahe hain. Inhi logo’n ki wajah se dawat-e-Islamiya ko har shaher mein unke phalne phoolne aur mazboot hone se pehle hi khatam kar diya jaata hai. Waqeaat is baat ke gawah hain.

Imam Barbahari (rahimahullah) farmate hain:

***“Choti choti Bidato’n se bhi bacho, kyouнке choti Bidate’n hi chalte chalte badi ho jaati hain”.***

Allama Barbahari (rahimahullah) ki ye baat saheeh hai, aur ulama Ahle Sunnat (Ahlul Hadees) ki zubano'n par mashoor hai.

**Syedna Abu Musa al Ashari (raziallahu anhu) Syedna Abdullah bin Masood (raziallahu anhu) ke paas aae aur kaha:** *"Aye Abu Abdur Rahman! Maine abhi masjid ke andar ek cheez dekhi hai, jo mujhe aeb-daar lagi hai. Magar alhamdulillah! Main ye samajhta hoo'n ke isme khair-o-behtari hai. Syedna Abdullah bin Masood (raziallahu anhu) ne farmaya: wo kya hai? Abu Musa (raziallahu anhu) ne kaha: Agar aapne isha ki namaz nahi padhi, to aap isko khud hi dekh lenge. Syedna Abu Musa (raziallahu anhu) farmane lage ke maine masjid mein chand ek halqe dekhe hain, wo baith kar namaz ka intezaar kar rahe the. Unke hatho'n mein kankariya'n thee'n aur unme se ek aadmi inko hukm deta ke 100 dafa Allahu Akbar kaho to wo 100 dafa Allahu Akbar kehte hain. Phir wo inko kehta hai ke 100 dafa Laa Ilaaha Illallah kaho, to wo 100 dafa Laa Ilaaha Ilaallah kehte. Phir wo unse kehta hai ke 100 dafa SubhanAllah kaho, to wo 100 dafa subhanAllah kehte".*

Syedna Abdullah bin Masood (raziallahu anhu) ne farmaya: *"Aapne ne unse ye kyun na kaha ke wo apni buraiya'n is tarha gine'n aur inko aap ye zamaanat de'n ke is tarha karne se unki nekiya'n zarra bhar bhi zaaya na honge. Abu Musa (raziallahu anhu) farmate hain: Phir Abdullah bin Masood (raziallahu anhu) chal pade to ham bhi unke saath chal pade, yaha'n tak ke Abdullah bin Masood (raziallahu anhu) in halqo'n mein se ek halqe waalo'n ke paas khade ho gae. Unse kaha: Tum ye kya kar rahe ho? Unho'n ne kaha ke: Abu Abdur Rahman! Ye kankariya'n hain, jin par ham Allahu Akbar, Laa Ilaaha Illallah aur SubhanAllah ko ginte hain. Syedna Abdullah bin Masood (raziallahu anhu) ne farmaya: Tum in par apne gunaho'n ko gino, main tum logo'n ko zamaanat deta hoo'n ke is tarha tumhari nekiya'n zaaya nahi hongy. **Aye Ummat-e-Muhammad (salallaahu alaihi wa sallam)! afsos ke tum halakat ki taraf kitni jaldi chal padey, abhi to tumhare andar tumhare Nabi (salallaahu alaihi wa sallam) ke kai Sahaba zinda hain, aur ye Muhammad ur Rasool Allah (salallaahu alaihi wa sallam) ke kapde hain, jo abhi puraane nahi hue aur unke bartan abhi toote nahi".***

**"Us zaat ki qasam jiske hath mein meri jaan hai! beshak tum (apne zom**

**mein) aisi millat-o-deen par ho jo millat-o-deen Muhammad (salallaahu alaihi wa sallam) se ziyada hidayat yaafta hai. Ya phir tum gumrahi ka darwaza kholne waale ho, un logo'n ne kaha! Unho'n ne kaha ke: Aye Abdur Rahman! Ham to sirf khair-khwahi ka iraada rakhte hain. Syedna Abdullah bin Masood (raziallahu anhu) farmte hain **ke kitne hi khair ka iraada-o-niyyat rakhne waale hain, jo kahir ko pohonchh nahi paate.** Beshak hame'n Rasool Allah (salallaahu alaihi wa sallam) ne ye Hadees bayan ki hai ke aisi qaume'n aaengi ke jo Quraan ko padhengi, magar Quraan unke halaqo'n se neeche nahi utrega. Allah ki qasam! Main samajhta hoo'n ke unki aksariyat tum mein se hai, phir waha'n se phire aur wapas chale gae. Urwah bin salma kehte hain ke hamne unki aksariyat ko dekha ke jung-e-naherwaan ke din wo ham par neze barsa rahe the". (Sunan Darmi: Hadees 210)**

Ye asar Bidat aur Ahle Bidat ke khatrat ke tarab rehnumai karta hai aur Bidat ka anjam ye hai ke aakhir-kar Ahle Bidat, Ahle Tauheed se jung-o-jadal karte hain aur ye ke chooti Bidat badh kar badi hojaati hai.

Imam Barbahari (rahimahullah) farmate hain:

***"Isi tarha har wo Bidat jo is ummat ke andar paeda hoti hai, wo ibteda mein choti thi aur haq ke mutashaba thi. Jo isme dakhil hua, isne isse dhoka khaya. Phir is Bidat se nikalne ki is mein himmat na rahi, phir ye badhte badhte ek alag deen ban gaya. Jisko isne ikhtiyaar kiya to (nateejan) isne sirat-e-mustaqeem ki mukhalifat ki aur Islam se nikal gaya".***

Is baat par Umar bin Abdul Aziz (rahimahullah) ka wo asar dalaalat karta hai, jo unho'n ne ek aadmi ko khat likhte hue tehreer farmaya: "سَلَامٌ عَلَيْكَ *tujh par salam-o-salamti ho*". Iske baad main tumjhe Allah ke deen par inhesar aur Aap (salallaahu alaihi wa sallam) ki Sunnat ki ittea par iktefa karne ki nasihat karta hoo'n aur isse bachne ki jise baad waalo'n ne ghada hai. Aap ki Sunnat jaari ho chuki aur is par hi takleef uthaana kaafi hai. Phir ye baat bhi tere zahen nasheen ho jaae ke jab bhi koi Bidat aati hai, to is (bidat) se pehle jo cheez motabar hoti hai, wo chali jaati hai. Kyounke Sunnat wo cheez hai jis par wo log chale jo ye jaante the ke is (Sunnat) ke bar-aks aur

muqaabil-o-muaariz gumrahi, ghalati, jahalat aur himaqaat-o-bewaqaofi hai. Apne nafs ko is cheez par raazi kar, jis par qaum (Sahaba (raziyallahu anhum ajmaeen)) ne apne nafso'n ko raazi kiya. Beshak unho'n ne ilm ki bina par tauquf ikhtiyaar kiya aur gehri baseerat ki wajah se ruke rahe".

Aur muamilaat ka parda chaak karne se ziyada qaadir the aur agar isme fazeelat hoti to wo uske ziyada mustahiq-o-haqdaar the, wo tumse pehle guzre hain. Aur agar hidayat wo cheez hai, jis par tum ho to kya tum hidayat mein unse bhi sabqat le gae ho (aur aisa nahi ho sakta) to phir tum uzar pesh karo ke ye muamilaat unke baad pesh aae hain. To laa-mahaala in umoor ko unho'n ne hi ghadha hoga. Jo unke raaste ke alaawa doosre raaste ki paerawi karte hain aur khud ko unse bezar samajhte hain. Pas tehqeeq hamne sifaat ke baare mein kalaam kiya, jo unke kalaam ke alaawa tha, to wo taqseer-o-kami aur tauheen hai. Aur agar unse aage badhne lage ye unke liye qiyaamat ke din hasrat hogi, aur kuch logo'n ne unse kami ki to wo (siraat-e-mustaqeem par) qaraar na paa sakey. Aur kuch logo'n ne unse nazre'n pheree'n to unho'n ne ghuloo kiya.

Iske bawajood ke wo siraat-e-mustaqeem par the, agar tu ye kahe ke falaa'n falaa'n ayat kaha'n jaaegi? Aur Allah ne aise aise kyun kaha? Tehqeeq unho'n ne bhi wohi padha jo tumne padha aur uski tafseer ko jaana, jiski tafseer-o-taaweel se tum na-ashna-o-jaahil ho. Phir in saari baato'n ke baad unho'n ne kaha: *"Hidayat yaafta wohi ho sakta hai, jisko Allah Ta'ala hidayat ki tafseeq de, **kounke hidayat ki tafseeq dena Allah Ta'ala ke ikhtiyaar mein hai aur wohi jaanta hai ke hidayat ke qaabil kaun hai**".*

# Mukhalifeen Wahee-e-Ilaahi Ka Tariqa-o-Manhaj

Jo log wahee-e-Ilaahi ki mukhalifat karte hain, unke manhaj mein “ibteda” yaane Bidat bhi shamil hai.

## Bidat

Ye ek azeem maamla hai. Is Bidat ki wajah se hi Aqeeda mein tabdeeli aur Shariyat mein taghaiyyur waaqae hota hai. Allah Ta’ala ka farman hai:

Kya Un Logo’n Ne Aise (Allah Ke) Shareek (Muqarrar Kar Rakhe Hain) Jinho’n Ne Unke Liye Aise (Ahkaam) Deen Min Muqarrar Kar Diye Hain, Jo Allah Ke Farmae Hue Nahi Hain.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ. (Surah-ash-Shooraa - 42:21)

Is liye Allah Ta’ala ke Nabi Muhammad (salallaahu alaihi wa sallam) ne apne is khutba mein Bidat se daraaya jiske mutalliq Sahaba Ikraam (raziallahu anhu) farmate hain: *“Goya ke wo hame’n alwidai khutba mehsoos hone laga tha”*.

Syedna Irbaz bin Saariya (raziallahu anhu) farmate hain ke Allah ke Rasool (salallaahu alaihi wa sallam) ne hame’n waaz farmaya. Aisa waaz jiski wajah se aankhe’n beh padee’n aur dil kaanp uthe. Hamen arz kiya: Aye Allah ke Rasool (salallaahu alaihi wa sallam)! ye kisi alwida karne waale ka waaz lagta hai, hame’n naseehat kare’n. Aap (salallaahu alaihi wa sallam) ne farmaya: ***Main tumhe’n Allah se darne ki wasiyyat karta hoo’n, baat sunne aur itaa-at karne ki wasiyyat karta hoo’n. Agarche tum par kisi habshi ghulam ko bhi ameer, kyon na muqarrar karwaya jaae (iski bhi itaa-at karo). Beshak tum mein jo koi mere baad zinda rahega, wo bohot bada ikhtilaaf paaega.***

Wo ikhtilaaf hi Bidat hai aur ye ummat ko aajiz kar dene waali bimaari hai. Jiski dawa aur ilaaj Allah ke Nabi (salallaahu alaihi wa sallam) ne bayan farma diya. Aap (salallaahu alaihi wa sallam) ne farmaya: ***“Tum par meri aur mere baad mere Khulafa-e-Rashideen (raziallahu anhum***



**ajmaeen) ki Sunnat lazim-o-zaroori hai. Isko mazbooti ke saath apni dadho'n mein jakad lo. Khabardar! Nae umoor se bachna, kyunke har Bidat-o-zalaalat-o-gumrahi hai".** (Sunan Abu Dawood: Hadees 4607; Sunan Tirmizi: Hadees 2676; Sunan Ibne Majah: Hadees 42. Allama Albani ne ise Saheeh kaha hai)

Aur Allah ke Nabi (salallaahu alaihi wa sallam) apne khutba-e-mubarak mein Bidat se daraaya karte the. Aap (salallaahu alaihi wa sallam) ki Hadees hai: **"jisne hamare is deen mein koi nai baat ghadhi jo is deen mein na ho to wo mardood hai"**. (Saheeh Bukhari: Hadees 2697; Saheeh Muslim: Hadees 1718)

Har wo shakhs jisne koi nai baat ghadi aur isko deen ki taraf mansoob kiya, halaanke wo deen ki baat nahi hai aur na iski deen mein koi daleel hai to wo uski taraf laut jaaegi. Deen ka is baat se koi talluq nahi hai, chaahe wo Eteqad-o-Aqeeda se talluq rahti ho, jaise qabr parast logo'n ki Bidat, ya phir mauwala (Sifaat-e-Baari Ta'ala mein taaweel karne waalo'n) ki Bidat ho'n ya mushbeha (Khaliq ko makhlooq ke saath tashbeeh dene walo'n) ki Bidat ho'n, ya phir in Bidat ka talluq amaal se ho. Jaise aaj kal ki bohot si maujooda Bidat (masalan eid milad un Nabi (salallaahu alaihi wa sallam), shab-e-juma, moharram ki baaz Bidat) ya phir in Bidat ka talluq aqwaal se ho. Jaise aaj kal ke man-ghadat azkaar waghaira. Jo Aap (salallaahu alaihi wa sallam) se saabit nahi hain.

*(Transliterator: Page 19 is not available in PDF file.)*

Is Sahabi ne apni zaati maslehat ko Shariyat ki wajah se chod diya tha aur yehi Salaf Saleheen (rahimahumullaah) ka tariqa-e-kaar tha ke wo Shariyat ke kisi hukm-o-amr ko chodte nahi the. Balke tamaam ahkaam-o-awaamir par amal kiya karte the aur Salaf Saleheen na hi un logo'n mein se the jo apni khwahishaat ko apna aala bana lete hain, ke agar Shariyat ka koi maamla unki tabiyat ke muwaafiq ho to amal kar liya aur agar khwahish ke mutaabiq na ho to chod diya. Aise hi logo'n ke baare mein Allah Ta'ala ka farman hai:

(Kya Aisa Nahi Ke) Jab Kabhi Bhi Tumhare Paas Rasool Wo Cheez Laae Jo Tumhari Tabiyato'n Ke Khilaaf Ho to Tumne Jhat Se Inkaar

أَفَكُنَّا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ  
اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ.

(Surah-al-Baqara - 2:87)

Kiya. Pas Baaz Ko To Tumne Jhutla  
Diya Aur Baaz (Rasoolo'n) Ko Qatal  
Kar Daala.

Sahaba Ikraam (raziallahu anhum ajmaeen) ne to apni khwahishaat ko is cheez ke taabe kar diya tha jisko Nabi (salallaahu alaihi wa sallam) lekar aae the.

Yazeed bin Umairah Syedna Moaz bin Jabal (raziallahu anhu) ke saathiyo'n mein se the. Ye Syedna Moaz (raziallahu anhu) ka mamool zikr karte hain ke wo jab bhi mehfil-e-zikr mein baithte to farmate: *"Allah hikmat aur adl waala hai, aur shak karne waale halak ho gae"*. Ek din Syedna Moaz (raziallahu anhu) farmate hain: *"Tumhare baad bohot saare fitne zahoor pazeer honge, jin mein se ek fitna kasrat-e-maal ka hai aur Quraan ko khol diya jaaega. Yaha'n tak ke isko momin-o-munafiq, mard aur aurat, chote aur bade, ghulam aur azaad, sab dekhenge, qareeb hai ke ek kehne waala kahega ke logo'n ko kya ho gaya hai ke wo meri ittiba nahi karte. Halaanke maine Quraan hi padha hai? Wo log hargiz hargiz is iski paerawi nahi karenge. Hatta ke (is qaari-e-Quraan) ke alaawa koi aur shakhs unke liye Bidat ejaad karega (ye iski paerawi karenge) tum is Bidat se bachte raho, jisko wo ghadega. Yaqeenan jo isne Bidat ejaad ki hai, wo gumrahi hai. Aur Syedna Moaz (raziallahu anhu) ne farmaya main tumhe'n hakeem (daana) ke gumrah karne se daraata hoo'n, kyonke kabhi kabhar shaitan daana aadmi ki zuban se bhi gumrahi ka kalima kehelwa deta hai aur kabhi kabhar munafiq haq baat keh deta hai. (Yazeed kehte hain) maine Syedna Moaz (raziallahu anhu) se arz kiya: Allah aap par rahem kare, aap zara mujhe pehchan karade'n ke daana aadmi bhi gumrahi ka klima kehta hai aur munafiq bhi kalima-e-haq keh sakta hai? Syedna Moaz (raziallahu anhu) ne jawab diya: Kyoun nahi! daana ke is kalaam se bach aur jiske baare mein ise youn kaha jaae ke ye kya hai? Wo is gumrahi ko tere liye haq se ilaaheda bayan nahi karega aur ye bhi ho sakta hai ke wo apne is hukm se rujoo karle. Ya phir jab wo haq ko sune to isko qubool karle. Yaqeenan haq pur-noor aur tabnaak hota hai"*. (Sunan Abu Dawood: Hadees 4611 Allama Albani ne ise Saheeh-ul-Isnaad qaraar diya hai)

Is asar se ye saabit hota hai ke kabhi kabhar insan kitab-o-Sunnat ki taraf dawat dena sirf is daleel ki bina par tark kar deta hai ke log takrar ki taraf

maae'l ho chuke hain. Khaas taur par jab ye inka apna kiya dhara ho.

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: *"Jaame maane qaul ye hai ke Shariyat ko kabhi kisi khaas maslehat ki wajah se nahi choda jaa sakta. Balke Allah ne hamare deen ko mukammal kar diya hai aur apni nemat ko tamaam kar diya hai. Jo bhi cheez Jannat ke qareeb le jaa sakti thi, Allah ke Nabi (salallaahu alaihi wa sallam) ne isko zaroor bayan farma diya hai aur Allah ke Nabi (salallaahu alaihi wa sallam) ne hame'n aisi waazeh-o-raushan Shariyat par choda hai, jiski raat bhi din ki tarha raushan hai. Isse roo-gardani karna halak hona hai"*.

**Lekin jis shakhs ne sirf aql ki bina par maslehat ko apna Aqeeda bana liya ho, agarche Shariyat mein iske baare mein koi daleel waarid na houi ho, to isme do (2) baato'n mein se ek zaroor hogi:**

1. Ya to is baare mein Shariyat mein koi nass maujood hogi, lekin is naazir ko nahi mili hogi.
2. Ya to phir wo sire se maslehat hi nahi hogi, agarche ye shakhs **ba-zom-e-khaweesh is ko maslehat samajhta ho**. Kyouнке maslehat to wo hoti hai, jisme ijtemai faaeda ho. **Aur bohот saare logo'n ko kisi cheez ke bare mein ye guman hota hai ke wo cheez deen-o-duniya dono ke liye mufeed hai. Halaanke isme faaeda ki bajaae nuqsan ziyada hota hai.** Jis tarha Allah Ta'ala ne sharab aur jooe ke baare mein irshad farmaya hai:

Aap Keh Deejiye Ke Un Dono (sharab aur joaa) Mein Bohot Bada Gunah Aur Logo'n Ka Usme Duniyawi Faaeda Bhi Hai, Magar Unka Faaeda Unke Gunah Se Bohot Kam Hai.<sup>1</sup>

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ  
مِن نَّفْعِهِمَا. (Surah-al-Baqara - 2:219)

Muaasireen-e-Ulama mein se kisi ek ka ye qaul hai: *"Duaat (dawat-e-deen alaa manhaj as Salaf) pohonchaane waale ki qamoos (dictionary) se lafz maslehat nikaal do, kyouнке ye jumla gumrah karne waala aur shaitan ko ghusne ka mauqa faraham karne waala hai. Wo (shaitan) unke paas is raasta se aata hai, jo un logo'n ke*

<sup>1</sup> Majmua Fataawa: Jild 11 Safa 344

*yaha'n bada qawi hota hai. Wo shakhs kabhi maslehat ka libaada odh kar aata hai. Maslehat to kabhi ye bhi taqaaza karti hai ke bando'n ki ibaadat ki jaai aur us waqt duaati is asal manhaj ko bhool jaate hain. Jis manhaj ki buniyad Quran-o-Hadees aur Salaf Saleheen (rahimahumullaah) ki soch par hai. Mukhtalif qism ke duaati (jinki dawat alag alag tarz par hai) par laazim hai ke wo asal manhaj ko thaame rakhe'n. In duaati ko har-dam ek hi khatre se bachte rehna chaahiye. Wo khatra manhaj-e-Salaf se hat jaane ka hai, chaahe manhaj-e-Salaf se inhereaaf ka sabab kuch bhi ho, aur chaahe inhereaaf thoda ho ya ziyaada. Dono surato'n mein wo khatarnaak hai". Wallahu A'lam!*

In duaati mein se kuch log maslehat ka shikar ho jaate hain, halaanke wo uske mukallaf nahi hain. Wo ek hi baat ke mukallaf hain ke wo manhaj Salaf Saleheen se inhereaaf na kare'n, aur unke tariqa-o-raasta ko na chode'n.

3. **Nusoos-e-wahee ki mukhaalifat ki teesri wajah raae hai, jisko qiyas-e-faasid ka naam diya jaata hai.** Iske baare mein fuqaha kehte hain ke nass ke muqable mein qiyaas karna saheeh nahi hai.

Syedna Umro bin A'aas (raziallahu anhu) bayan karte hain ke Nabi (salallaahu alaihi wa sallam) ne farmaya: *"Yaqeenan aakhri zamana mein aise log aaenge, jo nusoos (qoh) ko apni aara ke saath takraaenge"*.

Allah ke Nabi (salallaahu alaihi wa sallam) ne farmaya: *"Allah Ta'ala is ilm ko is andaaz se nahi uthaaega ke isko ulama ke seeno'n se nikaal de. Lekin Allah is ilm ko (is duniya se) ulama ki wafaat ke zariye uthaaega. Yaha'n tak ke koi Aalim baaqi nahi bachega. Log jaahilo'n ko apna sardar-o-Aalim bana lenge. Pas jaahilo'n se poocha jaaega aur wo baghair ilm ke fatwa denge, khud bhi gumrah honge, doosro'n ko bhi gumrah karenge"*. (Saheeh Muslim: Hadees 100)

Syedna Ali (raziallahu anhu) ka qaul hai: *"Agar deen aql ka naam hota to mauzo'n par masah oopar ki bajaee pao'n ke neeche se karna ziyaada behtar hota"*. (Sunan Abu Dawood: Hadees 162 Allama Albani ne ise Saheeh kaha hai)

Imam Ahmad bin Hanbal (rahimahullah) farmaya karte the:  
***“Mujhe un logo’n par tajjub hota hai, jo isnaad (sanad-e-Hadees) ko bhi jaante hain aur uski naseehat ko bhi. Iske bawajood Sufiyan (rahimahullah) ki raae ki taraf rujoo karte hain, bawajood is baat ke, ke Allah Ta’ala ka farman hai:***

Suno, Jo Log Rasool Ki Mukhalifat Karte Hain, Unhe’n Darna Chahiye Ke Kahee’n Un Par Koi Zabardast Aafat Na Aa-pade Ya Unhe’n Dardnaak Azaab (naa) Pohonche.

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ  
 فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ .

(Surah-an-Noor - 24:63)

Imam Ahmad (rahimahullah) farmate hain: ***“Kya tu jaanta hai ke fitna kya cheez hai? Fitna se muraad shirk hai. Jab wo baaz ayaat ko thukraata hai, to shayad ke uske dil mein kuch kajee-o-tedha-pan paeda ho jaae aur wo tedha-pan isko halak karde”***.

Raae ke zariye mukhalifat-o-muaarazat ke kai manaahij aur tariqe hain, unme se ek tariqa ye bayan kiya gaya hai ke baaz logo’n ke andar zabardast quwwat-e-khitaabat hoti hai. Jiska usloob-o-tariqa kitab-o-Sunnat ke mukhalif-o-muaariz hota hai. Is lehaz se ke wo apne zor-e-khitabat aur andaaz-e-bayan ke zariye haq ko baatil aur baatil ko haq ka rang de dete hain. Unhi ke baare mein Allah Rabbul Izzat ne khabardar farmaya hai:

Unme Se Baaz Baazo’n Ko (Ek Doosre Ko) Chikni-chupdi Baato’n Ka Waswasa Daalte Rehte Hain, Taa-ke Wo Unko Dhoka Mein Daal De’n.

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا .

(Surah-al-Anaam - 6:112)

Surah-al-Munafiqoon mein hai:

Jab Aap Unhe’n Dekhe’n to Unke Jism Aapko Khushnuma Maloom Ho’n, Ye Jab Baate’n Karne Lage’n To Aap Unki Baato’n Par Apna Kaan Lagaae’n.

إِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمِعُ لِقَوْلِهِمْ .

(Surah-al-Munafiqoon - 63:4)

Baatil hamesha chikni-chupdi baato’n aur charb-zubani ka mohtaaj rehta hai. Allah zul jalal wal ikram ka irshad hai:

Aur Yaqeenan Aap Unhe'n Un  
Baato'n Ke Andaaz-o-Dhang Se  
Pehchaan Lenge.

وَلْتَعْرِفْنَهُمْ فِي لَحَنِ الْقَوْلِ.

(Surah Muhammad - 47:30)

Syedna Abu Huraira (raziallahu anhu) farmate hain: “*Qabeela Hazeel ki do (2) aurte'n aapas mein lad padee'n, ek ne doosri ko patthar maara to wo khud bhi margay aur jo iske pet mein bacha tha, wo bhi mar gaya. Ye log apna jhagda le kar Allah ke Nabi (salallaahu alaihi wa sallam) ke paas aae. Aap (salallaahu alaihi wa sallam) ne faisla farmaya ke pet ke andar maujood bacha ki diyyat ek ghulam ya laundi azaad karna hai aur aurat ki diyyat qaatela ke maa-baap ke zimme lagaadi aur (maqtoola) ka waaris iske bete, jo iske saath the, inko banaadiya. To Hamal bin Nabegha al Hazali ne kaha: Aye Allah ke Rasool (salallaahu alaihi wa sallam)! Ham iski diyyat kaise adaa kare'n, jisne na khaaya, na pyaa, na bola, aur na cheekh maari, is jaiso'n ka khoon to raaegaa'n hota hai. Aap (salallaahu alaihi wa sallam) ne farmaya: Ye to nujumiyo'n ka bhaai lagta hai, ye baat Allah ke Nabi (salallaahu alaihi wa sallam) ne is ke saja kalaam ki wajah se kahi thi*”. (Saheeh Bukhari: Hadees 6910; Saheeh Muslim: Hadees 1681)

Jaahil log bhi nusoos ke radd mein aise hi jawab dete hain aur Nabi (salallaahu alaihi wa sallam) ki Hadees-e-mubaarakaa bhi hai jisko Syedna Abdullah bin Umar aur Syedna Ammaar bin Yasir (raziallahu anhum ajmaeen) ne riwayat kiya hai ke Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: “*Yaqeenan baaz bayano'n mein jaadu hota hai*”. (Saheeh Bukhari: 5146; Saheeh Muslim: Hadees 869)

Ye to kisi chikni-chupdi baate'n karne waale ki baato'n aur denge'n maarne waale ki dengo'n, aur mu'n phaad phaad kar baate'n karne waalo'n ki bato'n se dhoka na khaaiye. Balke farman-e-Baari Ta'ala ke misdaaq baniye:

Pas Aap Logo'n Ko Isi (Kitab) Ki  
Taraf Bulaate Rahe'n Aur Jo Kuch  
Aapse Kaha Gaya Hai, Us Par  
Mazbooti Se Jam Jae'n Aur Unki  
Khwahisho'n Par Na Chale'n Aur

فَذَلِكَ فَادْعٌ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ  
أَهْوَاءَهُمْ ۖ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ.

(Surah-ash-Shooraa - 42:15)

Keh De'n Ke Allah Ne Jitni Kitabe'n  
Nazil Farmai Hain, Main Un Par  
Imaan Laata Hoo'n.

4. Nusoos-e-wahee ki mukhalifat ka chautha (4<sup>th</sup>) tariqa **be-jaa narmi-o-lutf-o-karam hai.**

Isme koi shak nahi ke ek momin se Shariyat ne ye mutaalba kiya hai ke wo momino'n ke saath talluq rakhe, unse mohabbat kare, in par ghairat khaae aur isse Shariyat is baat ka sabhi taqaza karti hai ke wo momino'n ka dost-o-madadgaar ho. Aur agar wo shaitan ka dushman ho aur uski mohabbat-o-bughz aur keena aur dushmani Allah ke liye ho. Aur ye baat bhi lazim-o-wajib hai ke iski mohabbat-o-ulfat aur narmi ilm-o-aql ke baad honi chaahiye, agar bil-farz mohabbat-o-ulfat ko ilm-o-aql par muqaddam rakhenge to hamare tariqa-o-manhaj mein bohut bada bigaad paeda ho jaaega. Allah azz-o-jal ke is farman par ghaur keejiye:

Kya Aap Ne Syedna Musa (alaihis salaam) Ke Baad Waali Bani Israel Ki Jamaat Ko Nahi Dekha, Jabke Unho'n Ne Apne Paeghambar Se Kaha Ke Kisi Ko Hamara Baadshah Deejiye. Taa-ke Ham Allah Ki Raah Mein Jihad Kare'n, Paeghambar Ne Kaha Ke Mumkin Hai Jihad Ke Farz Ho Jaane Ke Baad Tum Jihad Na Karo. Unho'n Ne Kaha: Bhala Ham Allah Ki Raah Mein Jihad Kyoun Nahi Karenge. Ham to Apne Gharo'n Se Nikaale Gae Hain Aur Apne Baccho'n Se Door Kiye Gae Hain. Phir Jab Un Par Jihad Farz Hua to Maa-siwa Thode Logo'n Ke Sab Peeth Pher Kar Bhag Gae Aur Allah Zaalimo'n Ko Khoob Jaanta Hai.

أَلَمْ تَرَ إِلَى الْمَلَكِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى  
إِذْ قَالُوا لِنَبِيِّهِمْ لَهُمْ ائْتِ بِآيَةٍ لَنَزِيلٍ فِي سَبِيلِ  
اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا  
تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ  
أُخْرِجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ  
الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۚ وَاللَّهُ عَلِيمٌ

(Surah-al-Baqara - 2:246) بِالْقَالِبِينَ

Ataa-at ki bina par Allah ki rehnumai kare, deekhiye zabardasti aur jazbat mohabbat ka kya nateeja hua ke bohut thode aur kam logo'n

ke alaawa sab log peeth pher kar bhaag khade hue aur jab lashkaro'n ka aapas mein takraao hua to taloot ke saath bohot kam log saabit qadam rahe. Haa'n! Ye alag baat hai ke Allah ne choti si jamaat ko bohot badi jamaat par apni madad ke zariye ghalba ataa kiya.

Sulah hudaibiya ke waaqea ke baare mein Syedna Masoor bin Makhrama (raziallahu anhu) ki riwayat mein hai ke Syedna Umar bin Khattab (raziallahu anhu) ne kaha: *"Main Rasool Allah (salallaahu alaihi wa sallam) ke paas aaya, maine arz kiya ke kya aap Allah ke sacche nabi nahi hain?"*

Aapne jawab irshad farmaya: *"Kyoun nahi"*.

Syedna Umar (raziallahu anhu) farmate hain ke maine arz kiya: *"Kya ham haq par hain aur hamara dushman baatil par nahi?"*

Aap (salallaahu alaihi wa sallam) ne farmaaya: *"Kyoun nahi"*.

Maine arz kiya: *"Phir ham deen mein kyoun narmi dikhae'n?"*

Aap (salallaahu alaihi wa sallam) ne farmaya: *"Main Allah ka rasool hoo'n, main iski nafarmni nahi karta, wohi mera haami-o-madadgaar hai"*.

Maine arz kiya ke: *"Kya aap ye baat bayan nahi karte the, anqareeb ham baitullah jaaenge aur uska tawaf kare'ge?"*

Aap (salallaahu alaihi wa sallam) ne farmaya: *"Kyou" nahi, to kya maine tujhe ye bhi kaha tha ke ham isi saal jaaenge?"*

Maine arz kiya: *"Nahi"*.

Aap (salallaahu alaihi wa sallam) ne farmay: *"Tu baitullah jaaega aur uska tawaf karega"*.

Syedna Umar (raziallahu anhu) kehte hain ke main Abu Bakr (raziallahu anhu) ke paas aaya aur maine kaha: *"Aye Abu Bakr (raziallahu anhu)! Ye Allah ke sacche nabi hain?"*

Unho'n ne kaha: *"Kyoun nahi"*.

Maine kaha: *"Ham haq aur hamara dushman baatil par nahi?"*

Syedna Abu Bakr (raziallahu anhu) ne farmaya: *"Kyoun nahi!"*

Maine kaha: *"To phir ham deen mein kamzori kyoun dikhate hain?"*



Syedna Abu Bakr (raziallahu anhu) ne farmaya: *“Aye Admi! Wo Allah ke Rasool hain, wo apne Rabb ki nafarmani nahi karte aur wohi Rabb inka haami-o-naasir hai. Tum unki itaa-at ko laazim pakdo. Allah ki qasam! Wo haq par hain”*.

Maine kaha: *“Kya Rasool Allah (salallaahu alaihi wa sallam) ham se ye na kaha karte the ke anqareeb ham baitullah jaaenge, aur uska tawaf karenge?”*

Syedna Abu Bakr (raziallahu anhu) ne farmaya: *“Kyouin nahi”*. Syedna Abu Bakr (raziallahu anhu) farmate hain: *“Kya unho’n ne tumhe’n ye bhi kaha tha ke tum isi saal jaaoge?”*

Maine kaha: *“Nahi”*.

To Abu Bakr (raziallahu anhu) ne kaha ke: *“Tu baitullah mein jaaega aur uska tawab bhi karenge.”*

Maine is liye bohot saare amaal kiye hain”. (Saheeh Bukhari: Hadees 2581)

Yaane Syedna Umar (raziallahu anhu) ne iske baad bohot saare amaal-e-saalha (nek amaal) kiye taa-ke ye nek amaal is cheez ka kaffara ban jaae’n ke wo is maamla mein ibtedaai taur par Rasool Allah (salallaahu alaihi wa sallam) ki paerawi na kar sakey.

Is poore waaqea mein do (2) mutazaat mauqif hain:

1. Syedna Umar (raziallahu anhu) ka mauqif. Jo ghairat-e-deeni, musalmano ki mohabbat, josh-o-jazba aur bahaduri se labrez hai. Bawajood is baat ke, ke is hadsa ke baare mein unke ilm mein pukhtagi na thi.
2. Doosra mauqif. Rasool Allah (salallaahu alaihi wa sallam) aur Syedna Abu Bakr (raziallahu anhu) ka hai. Ye mauqif Shariyat ke Aalim aur wahee-e-Ilaahi ko mazbooti se thaamne waale ka mauqif tha. Udhar wo dono (Nabi (salallaahu alaihi wa sallam) aur Syedna Abu Bakr (raziallahu anhu)) Syedna Umar (raziallahu anhu) ki ba-nisbat musalmano par ziyada narmi aur mohabbat karne waale the, phir sulah-e-hudaibiya ke baad Allah Rabbul Izzat ne isko fateh qaraar diya. Chunache irshad-e-khudawandi hai:

Isi wajah se iske baad Syedna Umar (salallaahu alaihi wa sallam) ne kaha: *"Aye Umar! Tujhe teri maa gum paae, toone teen (3) dafa Rasool Allah (salallaahu alaihi wa sallam) se sawal karne par israr kiya. Wo har dafa tujhe jawab dena na chahte the"*. Syenda Umar (raziallahu anhu) farmate hain: *"Maine apne ount ko harkat di aur musulmano ke saamne aagaya aur main dar raha tha ke kahee'n mere baare mein Quraan ki ayat naazil na ho jaae, main idhar hi ghoomtra raha, yaha'n tak ke awaaz dene waale ne mera naam lekar awaaz di"*. (Syedna Umar (raziallahu anhu) farmate hain) *"Maine kaha ke mere baare mein Quraan nazil ho gaya, main is baat se darted arte Rasool Allah (raziallahu anhu) ke paas aaya. Maine aapko salam kiya, to Aap (salallaahu alaihi wa sallam) ne farmaya: "Mere oopar raat ko ek soorat nazil hui hai, jo mujhe duniya-o-maa-feeha se ziyada mehboob-o-pasandeeda hai" phir Aap (salallaahu alaihi wa sallam) ne surah fatah ki pehli ayat tilawat farmai"*. (Saheeh Bukhari: Hadees 4177)

Ye asar Abdullah Ahmad bin Hanbal ash Shaibani se bhi manqool hai. Imam Khalaal apni kitab As Sunnah mein naql karte hain ke *"mujhe Muhammad bin Haroon aur Muhammad bin Jafar ne bayan kiya ke unhe'n Abu Haris ne bayan kiya: maine Abu Abdullah (Ahmad bin Hanbal) se is maamle ke baare mein sawal kiya jo Baghdad mein paeda ho chuka tha aur log khalifa ke khilaaf khurooj (baghawat) karna chaah rahe the. Maine kaha: "Aye Abu Abdullah Ahmad bin Hanbal! Aap logo'n ki baghawat ke baare mein kya kehte hain?" Unho'n ne isko bura jaana aur wo (Ahmad bin Hanbal) farmate jaa rahe the: **SubhanAllah ye khoon ka maamla hai, khoon ka. Main na to isko haq samajhta hoo'n, aur na hi iska hukm deta hoo'n.** Sabar karna hamare liye is fitna se behtar hai, jisme khoon bahaaya jaae, maal ko halal samjha jaae aur Allah ki haraam karda hudood aur mahaarim ko pamaal kiya jaae. Imam Ahmad ne kaha: Kya tum ye nahi jaante ke fitna ke dino'n mein log kis haalat mein the? Maine kaha: Aaj log fitna mein muftala nahi hain? Imam Ahmad ne*

*farmaya: Haa'n! ye fitna khaas hai, magar jab talwar chalegi to ye fitna-o-azmaaesh aam ho jaaegi aur raaste kat jaaenge, in azmaaesho'n par sabar karna hi behtar hai aur ye cheez tere liye behtar hai, ke tera deen bach jaae".*

Imam Ahmad ki is baat se mujhe wo Hadees yaad aagai jisko Syedna Usama bin Zaid (raziallahu anhu) ne riwayat kiya hai. Syedna Usama (raziallahu anhu) farmate hain ke: *"Hame'n Rasool Allah (salallaahu alaihi wa sallam) ne ek Lashkar mein bheja, hamne subha subha juhaina qabele ke chote chote qabeelo'n par hamla kar diya. Mere waar ke neeche ek aadmi aaya. Usne Laa Ilaaha Illallah kaha. Magar iske bawajood maine isko neza maar diya. Mere dil mein thoda ishkaal-o-taraddud paeda hua. Maine ye baat Rasool Allah (salallaahu alaihi wa sallam) se zikr ki to Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: Kya isne Laa Ilaaha Illallah kaha aur toone ise qatal kar daala? Syedna Usama (raziallahu anhu) kehte hain: "Maine arz kiya: Aye Allah ke Rasool (salallaahu alaihi wa sallam)! Isne to kalima asleha ke dar se kaha tha". Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: Tu is baare mein jaanta tha ke usne ye dil se nahi kaha tha, balke asleha ke khof se kaha tha? Is baat ko Allah ke Nabi (salallaahu alaihi wa sallam) kaafi der tak dohraate rahe, hatta ke maine ye tamanna karne laga ke kaash ke main aaj musalman hua hota".*

Syedna Saad bin Abi Waqaas (raziallahu anhu) kaha karte the ke *"Main us waqt tak kisi shakhs ko qatal nahi karunga, jab tak isko Usama qatal na kare'n".* Yaane iske baad Usama (raziallahu anhu) bohot ziyada mohtaata ho gae the. Saad bin Abi Waqaas (raziallahu anhu) se ek aadmi ne (Syedna Ali aur Moawiya (raziallahu anhum ajmaeen) ke ikhtilaaf ke dauran kaha) Aye Saad! Kya Allah ne ye nahi farmaya:

Tum Unse Us Hadd Tak Lado Ke Un  
Mein Fasaad-e-Aqeeda Na Rahe  
Aur Deen Allah Hi Ke Liye Ho Jaae.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ

بِلَهِ. (Surah-al-Anfaal- 8:39)

To Syedna Saad (raziallahu anhu) ne jawab diya: *"Hamne to qitaal*

*kiya, yaha'n tak ke fitna na raha, tu aur tere saathi is liye qitaal-o-ladaai kar rahe hain ke fitna barpa ho jaae". (Saheeh Muslim: Hadees 158)*

Iske baad Khalal (rahimahullah) kehte hain: *"Mujhe Ali bin Isa ne bataaya ke maine Ahmad ibne Hanbal se suna ke unho'n ne Wasiq ki khilaafat ke baare mein kaha ke fuqaha Baghdad Abu Bakr bin Ubaid bin Ali al Matbakhi-o-Fadhal bin Abbas ye saare jama hokar mere paas aae aur andar aane ki ijaazat talab ki. Maine inko andar aane ki ijazat di, wo andar aae aur unho'n ne kaha: Aye Abu Abdullah! Is maamle mein apne baazu phaela liye hain, yaane aam ho gaya hai (unki muraad fitna khalq-e-Quraan hai) unse Abu Abdullah ne kaha: Tumhara kya iraada hai? Unho'n ne kaha ke ham is (Waasiq) ki imaat par raazi nahi hain aur na hi iski baadshahat hame'n bhali lagti hai. Aap ek lamha unki taraf dekhte rahe, phir unse farmaya: Tum isko dil mein zaroor bura samjho, lekin iski itaa-at se hath na nikaalo aur musalmano ki jamiyyat ko na todo aur apne saath saath musalmano ka khoon na bahaao, apni aaqebat-o-aakhirat par nazar rakho aur sabar karo. Yaha'n tak ke nek log sukoon paae'n ya phir fajiro'n se inko sukoon dilaaya jaae".*

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: *"Jiske dil ko Allah ne ilm se munawwar kar diya hai, to wo nusoos-e-Shariyat mein maslehat-o-islaah aur khair ko dekhta hai aur agar aisa nahi, yaane wo shakhs Aalim nahi to iski paerawi kare, uske liye ye layaq nahi ke wo in nusoos ko apni raae aur khwahish ke saath takrata rahe (aur inkaar karta rahe)".*

**Taassub ki bina par nusoos ki mukhalifat iski kai qisme'n hain,** wo taassub ya to qaum-o-biraadari ka hoga, ya phir ye taassub mazhabi hoga ya phir jamaat aur giroh ki bina par hoga.

- i. **Qaum-o-biraadari ke taassub** ki misaal Syedna Jabir (raziallahu anhu) ki Hadees hai, jisko Imam Bukhari ne riwayat kiya hai. Syedna Jabir (raziallahu anhu) farmate hain ke: *"Ham ek ghazwa mein Rasool Allah (salallaahu alaihi wa sallam) ke saath the ke ek muhajir ne ek Ansari ko dhutkaara aur awaaz*

*kasaa. To Ansari ne kaha: Aye Ansariyo! Aur Muhajir ne kaha: Aye Muhajiro! (wo apne qabeelo'n aur biradariyo'n ko madad ke liye pukaar rahe the) to Allah ke Nabi (salallaahu alaihi wa sallam) ne farmaya: Jaahiliyat ke daawo'n aur pukaaro'n ka kya haal hai? Sahaba (raziallahu anhum ajmaeen) ne arz kiya: Aye Allah ke Rasool (salallaahu alaihi wa sallam)! ek muhajir Sahabi ne ek Ansari ko dhutkaara hai. Allah ke Nabi (salallaahu alaihi wa sallam) ne farmaya: Chodoy ye badbudaar pukar aur dawat hai". (Saheeh Bukhari: Hadees 3330, 4622; Saheeh Muslim: Hadees 2584)*

- ii. Rahi baat **mazhabi taassub** ki to ye pehli 3 sadiyo'n ke baad khaas taur par 4<sup>th</sup> sadee aur 5<sup>th</sup> sadee mein aaya hai. In dono zamano'n mein taassub bohot sakht ho gaya, hatta ke baaz ne shafai ki hanafi se hanafi ki shafai se shadi mamnoo qaraar dedi.

Is liye jo shakhs kisi moaiyyan-o-khaas mazhab ka paerukaar hai, iske andar 2 baato'n mein se ek baat zaroor hogi.

- a. Ya to wo **Quran aur Sunnat ko mizaan-o-tarazu qaraar deta hoga** (apne mazhab ke baare mein warid aqwaal ke liye) agar ye baat hai (to ye saheeh hai)
- b. Ya to wo **apne mazhab ko Quraan-o-Sunnat ke liye mizaan qaraar deta hai**, to ye baat bohot hi ziyada ghalat hai.

Aur baaz logo'n ki haalat to yaha'n tak pohonchh gai ke unho'n ne kaha ke har wo ayat ya Hadees jo hamare mazhab ke khilaaf hogi, ya to uski taaweel ki jaaegi, warna usko mansooq tasawwur kiya jaaega.

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: *"Jo shakhs ye kahe ke falaa'n par khaas imam ki ittiba wajib hai, to isse tauba karne ko kaha jaaega (agar wo tauba nahi karega) to isko qatal kar diya jaaega. Agar koi shakhs ye kahe ke falaa'n shakhs ki ittiba karna behtar hai, wo jaahil-o-gumrah hai".*

**Pas Sahaba Ikraam (raziallahu anhum ajmaeen) ke faham ke mutaabiq har shakhs ke liye mutaabiq Nabi (salallaahu**

**alaihi wa sallam) ki ittiba karna laazim aur zaroori hai.**

- iii. Rahi **jamaati-o-tanzeemi taassub** ki baat to ye taassub hamare zamane mein bohot hai aur is par wo Hadees saadiq aati hai, jisko Imam Ahmad aur Imam Tirmizi ne riwayat kiya hai. Shaikh-ul-Islam Muhammad bin Abdul Wahhab ne is hadees par ye baab qaaem kiya hai: *“Islam Se Kharij Hone Ka Daawa Karna Kaisa Hai?”*

Syedna Haaris al Ashari (raziallahu anhu) bayan karte hain ke Nabi (salallaahu alaihi wa sallam) ne farmaya: *“Main tumhe’n 5 cheezo’n ka hukm deta hoo’n, jinka mujhe Rabb ne hukm diya hai. Wo sunna aur itaa-at karna, jihad karna, hijrat karna, jamaat ke saath munsalik rehna. Jo jamaat se ek baalisht bhi niakl gaya, goya isne Islam ka patta apne gale se utaar diya. Illa ye ke wo rujoo karle aur jisne jaahiliyat ki pukaar lagai wo jahannam ka indhan banega. Ek aadmi ne kaha: Aye Allah ke Rasool (salallaahu alaihi wa sallam)! agarche wo namaz padhe aur roza rakhe? Allah ke Nabi (salallaahu alaihi wa sallam) ne farmaya: agarche wo namaz bhi padhe, aur roza bhi rakhe. Phir farmaya: Allah ki pukaar ki tarha pukaar lagao, Allah ne tumhara naam musalman rakha hai aur momin Allah ke bande hain”*. (Musnad Ahmad: Jild 4 Safa 130-202; Saheeh Ibne Khuzaima: Hadees 483. Ibne Khuzaima ne ise Saheeh kaha hai)

## **Jamaat-o-tanzeemi taassub ke zahir tareen 2 tariqe hain:**

**Pehli Wajah:** Is haq baat ko thukra dena, jisko is jamaat ke **alaawa koi aur bayan kare**, jis jamaat ki taraf wo shakhs mansoob hai. Ye bae’eena wo cheez hai, jiske andar yahoodi waaqe ho gae the. Jis tarha ke Allah Ta’ala ka farman hai:

Apne Deen Par Chalne Waale Ke  
Alaawa Kisi Aur Ka Etebaar-o-  
Yaqeen Na Karo.

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ.

(Surah Aale Imran - 3:73)

Ibnul Qaiyyim (rahimahullah) farmate hain ke in 2 cheezo’n se bach

jaaon, yaane ye khwahishaat ke muaariz haq ko thukraane se aur tera muakheza dil ke raah-e-haq se phirne ke etebaar se hi kiya jaaega. Allah Ta'ala ka farman hai:

Aur Ham Unke Dilo'n Aur Unki Nigaho'n Ko Pher Denge, Jaisa Ke Ye Log Us Par Pehli Dafa Imaan Laae Aur Ham Unko Unki Sarkashi Mein Hairaan Rehne Denge.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ  
أَوَّلَ مَرَّةٍ وَكَذَّرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ.

(Surah-al-Anaam - 6:110)

Mazeed farmaya:

Aye Imaan Waalo! Tum Allah Aur Rasool Ke Kehne Ko Baja Laao Jab Ke Rasool Allah Tumko Tumhari zindagi-bakhsh Cheez Ki Taraf Bulaate Hain Aur Jaan Rakho ke Allah Ta'ala Aadmi Ke Aur Uske Dil Ke Darmiyan Aad Ban Jaaya Karta Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا  
دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ  
الْمَرْءِ وَقَلْبِهِ.

(Surah-al-Anfaal - 8:24)

Yaane Allah aur uske Rasool (salallaahu alaihi wa sallam) ki baat ko radd karna aur qubool na karna, is par ye baat murattab hogi ke uske dil aur haq ki pehchaan ke darmiyan aad ban jaata hai, to phir na hi isme haq pehchaanne ki aur na hi isse faaeda haasil karne ki salahiyat hoti hai.

**Doosra Tariqa:** Wo ye ke, ek **doosre ko bewaqoof kehna aur haq par na samajhna**. Ye bhi yahoodiyo'n ka hi tariqa tha, farman-e-Baari Ta'ala hai:

Yahood Kehte Hain Ke Nasaara (isaai) Haq Par Nahi Hain, Aur Nasaara Kehte Hain Ke Yahoodi Haq Par Nahi Hain. Halaanke Ye Sab Log Tauraat Padhte Hain.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ  
النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ  
الْكِتَابَ.

(Surah-al-Baqara - 2:113)

Yaane tauraat-o-injeel ki Shariyat ko jaante hain. Ye dono kitabe'n apne apne waqt mein mashroo thee'n. Lekin un logo'n ne kufr-o-

enaad ki bina par (muqaabla lil fasaad bil fasaad) faasid-o-ghalat baat ka ghalat baat ke zariye muqabla karte hue ek doosre ka inkaar kiya.

Jab tujhe is baat ki zaroorat mehsoos ho, ke tu jamaati-o-tanzeemi taassub ki Bidat-e-moharrama ka idraak kar sake to Allah Ta'ala ke is farman ko baghaur padho:

Aur Mushrikeen Mein Se Na Ho  
Jaao, UUn Logo'n Mein Se Jinho'n  
Ne Apne Deen Ko Tukdy-Tukde  
Kar Diya Aur Khud Bhi Giroh Giroh  
Ho Gae Aur Har Giroh Us Cheez Par  
Jo Uske Paas Hai, Us Par Khush Hai.

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا  
دِينَهُمْ وَكَانُوا شِيعًا كُلٌّ جَزَبَ بِمَا لَدَيْهِمْ فَرَخُونِ.  
(Surah-ar-Rum - 31:32)

Surah Anam mein farmaya:

Beshak Jin Logo'n Ne Apne Deen  
Ko Juda-juda Kar Diya Aur Giroh  
Giroh Ban Gae, Aapka Unse Koi  
Talluq Nahi Hai.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ  
فِي شَيْءٍ. (Surah-al-Anaam - 6:159)

Rahi baat **shakhsi taassub** ki, to is par ye asar saadiq aata hai. Syedna Ibne Abbas (raziallahu anhu) se poocha gaya ke bataao Syedna Moawiya (raziallahu anhu) ke deen par ho ya Syedna Ali (raziallahu anhu) ke deen par? To Ibne Abbas (raziallahu anhu) ne jawab diya: *"(In dono ke deen par nahi), balke maine Rasool Allah (salallaahu alaihi wa sallam) ke deen par hoo'n"*. (Musannif Abdur Razzaq; Musannif Ibne Abi Shaiba)

Ek aur mashoor asar hai ke: Syedna Urwah bin Zubair (raziallahu anhu) ne Syedna Ibne Abbas (raziallahu anhu) se kaha ke: *"Apne to logo'n ko gumrah kar diya hai"*.

Syedna Ibne Abbas (raziallahu anhu) ne farmaya: *"Urwah, wo kaise?"*

Urwah bin Zubair (raziallahu anhu) ne kaha ke: *"Aap ashra zil hijja (zil hajja ke pehle 10 din) mein logo'n ko umrah karne ka hukm dete hain, halaanke in didno'n mein Umrah karna saheeh nahi"*.



Syedna Ibne Abbas (raziallahu anhu) ne farmaya: “Is baat par aap apni waleda (asma) se kyon nahi pooch lete”.

Urwa ne jawab diya ke: “Abu Bakr-o-Umar (raziallahu anhum ajmaeen) is kaam ko nahi karte the”.

Syedna Ibne Abbas (raziallahu anhu) ne farmaya: “Ye cheez (shakhsi taassub) tumhe’n halaak kardegi, Allah ki qasam! Main samajhta hoo’n ke aap logo’n ne ye rawish na chodi to anqareeb Allah tumhe’n is jurm ki paadaash mein azaab dega. **Main tumhe’n Allah ke rasool (salallaahu alaihi wa sallam) ki Hadees bayan karta hoo’n, aur tum jawab mein Syedna Abu Bakr-o-Umar (raziallahu anhu) ki baate’n karte ho**”.

Ye baat zahen nasheen honi chaahiye ke makhlooq mein shrik ki ibteda ki asal jadh bhi nek logo’n ki taazeem mein ghuloo hai, jis tarha ke Syedna Nuh (alaihis salaam) ke qisse mein hai.

Ibnul Qaiyyim (rahimahullah) “Qaseeda Noniyah” mein farmate hain:

والخوف كل الخوف فهو على الذى

ترك النصوص من اجل قول فلان

“Jis shakhs ke baare mein bohot ziyada dar hai (azaab ka, gumrah hone ka) wo aisa shakhs hai jo nusoos (dalaal Kitab-o-Sunnat) ko kisi shakhs ke qaul ki wajah se chod deta hai”.

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: “**Ahle Bidat ki ye aadat hai ke wo kitab-o-Sunnat aur asaar-e-Sahaba (raziallahu anhum ajmaeen)-o-taabaen par inhesaar-o-bharosa nahi karte. Balke inka etemaad-o-bharosa aql aur lughat-e-arab par hai. Inka etemaad aisi kutub-e-tafseer par nahi hota jo Ahadees aur asaar-e-Sahaba (raziallahu anhum ajmaeen) aur tafseer bil-masoor par mushtamil hain. Balke iski bajaae inka bharosa kutub-e-adab-o-kutub-e-kalaam par hai. Jin kutub ko unke bado’n ne likha hai, ye tariqa to mulhid-o-be-deen logo’n ka hai, jo**

*kutub-e-falsafa-o-kalaam aur kutub-e-lughat ki bato'n ko tolte hain. Lekin kutub-e-Hadees-o-asaar-e-Sahaba (raziallahu anhum ajmaeen), hatta ke Quraan ki taraf bhi iltefaat tak nahi karte. **Ye log nusoos-e-ambiya (alaihimus salaam) se bhi inheraf-o-eraaz karte hain. Balke unke nazdeek to ye nusoos (be-faaeda hain) ilm ka faaeda tak nahi detee'n***.

Imam Barbahari (rahimahullah) kehte hain:

***“Wo shakhs us Bidat se dhoka kha jaata hai, jo Bidat haq ke mutashaabe hoti hai, is Bidat ko ikhtiyaar kar leta hai, lekin isse nikalne ki koi sabeel nahi paata”.***

Salaf-o-saleheen ka ye tariqa tha ke wo Ahle Bidat aur khwahishaat parast logo'n se daraate rehte the aur phir daraane ke kai andaaz the. Kabhi to taaleem-o-taallum ke zariye aur kabhi Ahle Bidat ka radd karke, kabhi unse qata-talluqi aur in par sakhti karke, aur kabhi unke khilaaf taaleef-o-tasneef ke zariye daraate aur unke shar se agaah karte. Is baare mein Salaf ke baaz mashoor aqwaal mulaheza farmae'n:

Allama Ismail (rahimahullah) farmate hain: *“Gunah aur gheebat se bachte the, haa'n us shakhs ke baare mein baat cheet karte jiska Bidati hona waazeh ho jaata aur wo shakhs is Bidat ki dawat bhi deta ho. Aise shakhs (ki ghair maujoodgi mein is) ke baare mein baat cheet karna Ahle Sunnat ka nazdeek gheebat nahi hai”.* (Eteqaad Ashaab-ul-Hadees: 78)

Allama Abu Usman As Sabooni (rahimahullah) kehte hain: *“Ahle Sunnat Bidati aur gumrah logo'n se door rehte hain aur (deen ke muqable mein) khwahish parast aur jahalat ka muzahera karne waalo'n se dushmani rakhte hain aur wo (Ahle Sunnat) in Bidati logo'n se bughz-o-nafrat rakhte hain, jo deen mein aisi cheez ghad kar daakhil kar lete hain jo deen mein se nahi hoti”.*

***“Ahle Sunnat (Ahle Hadees) aise logo'n se mohabbat nahi rakhte aur unki sohbat ko ikhtiyaar nahi karte, unki baato'n ko nahi sunte, aur unki mehfil mein nahi jaate aur na hi unke saath deen***

**ke baare mein bahes-o-mubahesa aur munazera karte hain.** Ahle Sunnat ye samajhte hain ke unke kaan, in baatil-o-ghalat baato'n ki wajah se zang alood ho chuke hain, jo agar kano'n se guzar jaa'e'n aur dilo'n mein baith jaa'e'n to nuqsan deti hain. Aur dil mein ajeeb qism ke wasaawis-o-khatraat paeda kar deti hain. Inhi ke baare mein Allah Ta'ala ne Quran-e-Majeed mein irshad farmaya:'

Jab Aap Un Logo'n Ko Dekhe'n Jo Hamari Ayaat Mein Aeb-joi Kar Rahe Ho'n To Un Logo'n Se Kinara-kash Ho Jaa'e'n. Yaha'n Tak Ke Wo Kisi Aur Baat Mein Na Lag Jaa'e'n.<sup>1</sup>

إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ.

(Surah-al-Anaam - 6:68)

Imam Shawkani (rahimahullah) is ayat ki tafseer mein farmate hain: **"Is ayat mein us shakhs ke liye ek bohot badi aur azeem naseehat hai, jo shakhs in Bidati logo'n ki mehfilo'n mein baithta hai, jo kalaam-e-Ilaahi mein tehreef karte hain aur Kitab-o-Sunnat ka mazaaq udaate hain aur inko tod marodh kar apni gumrah-kun khwahishaat aur Bidat-e-faasida ki taraf lautaate hain. Jo in par naakeer-o-radd na kare aur jis gumrahi mein wo hain in par is gumrahi ko bhi waazeh na kar sake to phir kam-az-kam unki majlis-o-mehfil se uth jaae, ye kaam uske liye asaan hai, koi mushkil nahi".**

Iski is mehfil mein maujoodgi mein ek kharabi-o-buraai to ye hai ke wo munkiraat sunkar khamosh raha, iske alaawa isme aur bhi buraaiya'n hain, wo ye ke Bidati log aam logo'n se iski maujoodgi aur chup rehne ka tazkira karke unko shukook-o-shubhaat mein muhtala kar denge.

Imam Shawkani (rahimahullah) farmate hain: **"Ham ne aisi la-tadaad aur an-ginat mehfilo'n mein shirkat ki hai aur unme hamne nusrat-o-madad-e-haq ke liye khade hokar (awaaz buland ki) aur hamne in mehfilo'n mein jitni hamare andar taaqat thi, isi munasebat se baatil ka radd bhi kiya aur jo shakhs Shariyat-e-mutahhera ko acchi tarha jaanta hai, isko is baat ka ilm-o-idraak hai**

<sup>1</sup> Eteqaad Ashaab-ul-Hadees: 199

ke Ahle Bidat ki mehfile'n mufsidaat-o-buraiyo'n se labrez hoti hain. In logo'n ki mehfilo'n se bhi badh kar unme mufsidaat hoti hain, jin mein kisi kaam ko anjaam de kar hurmaat-e-Ilaahi ko pamaal kiya jaata hai". (ye jumla-e-motarza hai)

(Asal baat ye hai ke wo aam logo'n ko shukook-o-shubhaat mein muhtala kar denge) **"Khas taur par us shakhs ko jise Kitab-o-Sunnat ke ilm par rusookh-o-pukhtagi na ho to is par kabhi kabhi unke jhoot-o-fareb asar-andaaz ho jaate hain.** Magar ye baat us aadmi ke dil mein ghar kar jaati hai, jiska ilaj karna bohot mushkil hota hai. To apni umar-e-azeez ka ek hissa is Bidat par amal karte hue guzaar deta hai. Yaha'n tak ke Allah iske dil mein ye baat daal deta hai ke ye baat bhi haq hai. Halaanke wo sab se gumrah tareen aur mukar tareen kaam hota hai". (Fath-ul-Qadeer lish Shawkani: Jild 2 Safa 381)

iv. Allama Baghwi (rahimahullah) farmate hain: **"Yaqeenan Allah ke Nabi (salallaahu alaihi wa sallam) ne is ummat ke firqo'n mein bat jaane aur unme khwahishaat-o-bidaat ke paeda ho jaane ki bhi khabar dedi hai aur najaat ka faisla is jamaat ke haq mein kar diya jo Nabi (salallaahu alaihi wa sallam) aur Sahaba (raziallahu anhum ajmaeen) ke tariqe par chalegi.** Ab ye baat ek musalman par laazim hai ke jab koi shakhs bidaat-o-khwahishaat ko Aqeeda banaakar sar-anjaam de, ya phir wo aisa kaam kare jo Sunnat ko kamzor karde to is se qata talluqi kare aur isse bara-at-o-begaangi ka izhaar kare aur isko zindagi-o-maut dono soorato'n mein chod de (yaane iske khushi-o-ghami ke muamilaat mein shareek na ho) jab bhi mulaqaat ho to salam bhi na kahe aur agar wo salam kahe to iska jawab na de. Yaha'n tak ke wo is Bidat ko chodkar haq ki taraf laut aae. Imam Baghwi ne iska jawab dete hue kaha: 3 din se ziyaada baat cheet chodna us waqt haraam hai, jab iski wajah se mohabbat aur moashrat par manfi asar ho, magar jab deen ke maamla mein ho aur deen ke haq mein ho to tab ye gunah nahi, balke khwahishaat parast logo'n se us waqt tak baat cheet band rakhi jaae, jab tak wo tauba na kar le'n". (Sharah as Sunnah: Jild 1 Safa 223-227)

- v. Qazi Fuzail bin Iyaaz (rahimahullah) farmate hain: *“Ke main kisi yahoodi ya isaai ke yaha’n khana khaau’n ye mujhe is baat se ziyaada pasand hai ke kisi Bidati ke yaha’n se khana khaau’n. Kyouнке jab main yahoodi-o-isaai ke yaha’n khana khaaunga to is baat mein meri paerawi nahi ki jaaegi. Lekin jab main kisi Bidati ke yaha’n khana khaunga to log isme meri paerawi karenge. Main to ye chahta hoo’n ke mere aur Bidati ke darmiyan lohe ka qila (ya parda) ho. **Sunnat ke mutaabiқ thoda saamal karna ye Bidat ke (bohot saare) amaal se behtar hai** aur jo shakhs Bidati ke saath baith-ta hai taa-ke wo is Bidati ko Allah se daraae to ye saheeh hai, warna isko daraana chaahiye ke kahee’n ye bhi azaab ki lapet mein na ajaae aur Bidati ko apne deen ke baare mein na baato aur apne muamilaat mein isse mashwara bhi na lo”*. (Hilyatul Awliya li Abi Nuaym: Jild 8 Safa 301)
- vi. Ibne Muflih (rahimahullah) farmate hain: *“Mutawakkil ne apne daur-e-hukmat mein fatwa poochne ke liye Imam Ahmad (rahimahullah) ke paas aadmi ko bheja ke ham hukmati kaamo’n ke liye isaiyo’n ko mazdoor, mulazim rakhe’n ya phir Bidati aur khwahish parast logo’n ko mulazim rakhe’n? Imam Ahmad bin Hanbal ne fatwa diya ke isaiyo’n ko mulazim rakhna Bidatiyo’n ko mulazim rakhne se behtar hai. Phir jab mutawakkil ka qasid chala gaya to Imam Ahmad (rahimahullah) ke paas baithe hue logo’n ne aapse sawal kiya. Imam Sahab ne jawab diya ke yahood-o-nasaara to zaleel-o-ruswa kiye gae hain, aur unki buraai waazeh hai. Lekin Ahle Bidat logo’n par unke deen ko khalat-malat karte hain aur unse unke saheeh deen ko chupaate hain”*. (Al Adaab ash Shariyya: 165)
- vii. Yahya bin Abi Kaseer (rahimahullah) kehte hain: *“Jab aap kisi Bidati ko raaste mein dekho to rasta tabdeel karlo”*.
- viii. Imam Ahmad (rahimahullah) Ahle Bidat ki alamat bayan karte hue farmate hain: *“Ye log kitabullah ke baare mein mukhtalif aara rakhte hain aur ye kitabullah ke mukhalif umoor ko sar-anjaab dete hain aur ye kitabullah ko chodne par muttafiқ hain. Ye kitabullah ke mutashaabe baat karte hain aur*

logo'n ko (apni khalat-malat ki hui baato'n ke zariye) dhoka dete hain". (Dar at Taaruz: Jild 1 Safa 44)

Logo'n mein kuch log Ahle Bidat aur Ahle Sunnat ke darmiyani raah par chalne ka daawa karte hain, wo tamaam logo'n ki majaanis mein shareek hote hain aur jab unse poocha jaae ke tum kis tariqa-o-raasta par ho, to wo kehte hain ke ham tamaam jamaato'n ko jama karna chahte hain, kisi mein koi farq nahi karte to baat hi tafreeq-o-farq ki jad hai aur Salaf ki seerat-o-tariqa se doori hai.

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: "*Baatil-o-naahaq tariqa se (logo'n ko) kafir qaraar dene waale log Ahle Sunnat wal jamaat ke Aqeeda ko is tarha nahi jaante jis tarha unko is Aqeeda ko janna chaahiye. **Ya phir baaz aqaad ko jaante hain aur baaz se na-waaqif-o-jaahil hain. Aur jin aqaad ko jaante bhi hain, inko logo'n ke saamne bayan nahi karte. Balke unko (logo'n se) chupaate hain (had ye hai) ke na to wo Bidat (jo-ke Kitab-o-Sunnat ke mukhalif hain) se rokhte hain aur na hi unki mazammat aur inka taqqub karte hain. Balke shayad wo sunant aur usool-e-deen ke zariye mutlaq taur par har kaam ki mazammat karte hain.** Wo is mazammat ke karne mein is kalaam ke darmiyan koi farq nahi karte jo Kitab-o-Sunnat aur ijma se saabit ho aur is kalaam ke darmiyan jo Ahle Bidat aur firqa waariyat ke dil-daada logo'n ne kaha ho. Wo tamaam mazaahib ko apni apni jagah saheeh kehte hain. Jis tarha ke ulama in mawaaqe ijtihaad mein tamaam logo'n ke ijtihaad ko saheeh-o-durust qaraar dete hain, jaha'n ikhtilaaf karna jaaez ho, ye tariqa aksar murjiyya aur zabardasti ke muttafiqa aur sufiya aur falsafi logo'n ka ha. Jis tarha ke pehle tariqa Ahle Bidat aur Ahle hawa aur Ahle kalaam par ghalib aachuka hai, ye dono tariqe Kitab-o-Sunnat se hat kar hain".* (Majmua Fataawa: Jild 12 Safa 467)

Isi tarha Shaikh-ul-Islam (rahimahullah) farmate hain: "*Sunnat aur ijma se ye baat saabit hai ke Ahle Bidat un logo'n se battar hain, jo shehwaani khwahishaat ki wajah se ma-aasi-o-gunah karte hain. **Kyounke Allah ke Nabi (salallaahu alaihi wa sallam) ne khawarij ke saath qitaal-o-ladaai ka hukm diya hai, magar zalim hukmrano'n se ladne se mana farmaya hai***".

Aur is tarha ek sharabi ke baare mein farmaya: *“Is par lanat na bhejo, Allah ki qasam! Main ye jaanta hoo’n ke ye Allah aur uske Rasool (salallaahu alaihi wa sallam) ke saath mohabbat karta hai”*. (Saheeh Bukhari: Hadees 6398)

Aur uske muqable mein Zul Khuwaisra ke baare mein farmaya: *“Us shakhs ki aulaad mein aise log honge jo Quraan to padhenge, lekin wo unke galo’n se neeche nahi utrega. Wo deen se is tarha nikal jaaenge, jis tarha teer Kaman se nikal jaata hai”*. (Saheeh Bukhari: Hadees 3166; Saheeh Muslim: Hadees 1064)

Phir in dono giroho’n mein ek aur farq hai ke gunahgaar shakhs ne to in gunaho’n mein se ek gunah ka irktekab kiya hai, jisse isko mana kiya gaya tha. Masalan chori, sharab-noshi aur naa-haq tariqe se logo’n ka maal khana waghaira. Jabke Ahle Bidat ka gunah ye hai ke unho’n ne Sunnat ki ittiba aur jamaat-ul-momineen ke saath munsalik hone ko tark kiya hai, jiska inko hukm diya gaya tha.

Imam Barbahari (rahimahullah) farmate hain:

***“Aye Qaari! Allah aap par rahan kare, har wo baat jo aap sun’en khaas taur par hamare daur ke logo’n ki to uski taraf jaldi na kiya karo aur na hi in par us waqt taka mal ki koshish kiya karo, jab tak ulama se sawal na karlo aur is par ghaur-o-fikr na karlo, ke (ye baat) Rasool Allah (salallaahu alaihi wa sallam) ke Sahaba (raziallahu anhum ajmaeen) ya phir ulama-e-haq mein se kisi ek ne kahi bhi hai ya nahi? Agar is baare mein aap ko koi asar-o-daleel mil jaae to is par mazbooti se jam jao aur is par tajaawuz na karo aur is par kisi aur cheez ko tarjeeh na de’n”***

Imam Barbahari (rahimahullah) ki ye baat ek azeem usool ke tahat hai, jis par manhaj-e-Ahle Sunnat wal jamaat ki buniyad hai aur ek Salafi taalib-e-ilm ko isse naa-ashna hona laaez-o-zeba nahi hai. Kyouнке ummat ke androoni dushmani, bairooni dushman se ziyada khatarnaak hai.

Syedna Sauban (raziallahu anhu) farmate hain ke Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: *“Allah ne mere liye zameen ko samet diya hai, maine iska mashriq-o-maghrib dekha, yaqeenan meri ummat ki hukmat*

*waha'n tak pohonchhegi jaha'n tak mere liye zameen sameti gai aur mujhe surkh-o-safed khazano'n ki chabiyaa'n di gaaee'n. Maine apne Rabb se dua ki, ke meri ummat ko aam qahat se halak na karna aur in par unke alaawa kisi aur ko inpar musallat na karna, jo unki jad-kaat de. Mere Rabb ne kaha: Aye Muhammad (salallaahu alaihi wa sallam)! Jab main koi faisla kar deta hoo'n, to phir isko badalta nahi hoo'n. Main teri is dua ko qubool karta hoo'n, ke unko aam qahat se halak nahi karunga. Aur in par unke alaawa koi aur aisa dushman bhi musallat nahi karunga joinke asal deen ko mitaade aur agar poori duniya ke kafir mil kar bhi in par hamla kar de'n tab bhi wo in par aisa tasallut haasil na kar sakege (magar ye zaroor hoga) musalman ek doosre ko halak karenge aur qaidi banaaenge". (Saheeh Muslim: Hadees 2889; Sunan Abu Dawood: Hadees 4252)*

Ye Hadees is baat par dalaalat karti hai ke Allah ke Nabi (salallaahu alaihi wa sallam) ko ummat ke baare mein kisi bairooni dushman yahoodi, isaai waghaira ka koi khof na tha. Kyouнке ye Allah ka faisla hai, jo badalta aur talta nahi hai. (yahoodi-o-isaai) ham par us waqt tak tasallut haasil nahi kar sakte, jab tak ham khud inko raasta muhaiyya na kare'n. Aur takleef-o-azmaaesh androoni-o-dakhili dushmani ki wajah se aati hai. Aur dushman, gumrah karne waale hukmran aur shukook-o-shubhaat paeda karne waale daai hain.

Ibnul Qaiyyim Jauzi (rahimahullah) farmate hain ke Allah Ta'ala ka farman hai:

Aur Allah Imaan Waalo'n Par  
Kafiro'n Ko Ghalba Hargiz Nahi  
Dega. وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا.  
(Surah-an-Nisa - 4:141)

Is baare mein kai aqwaal-o-aara haink-e-Allah Rabbul Izzat kafiro'n ko momino'n par kisi lehaz se ghalba nahi dega:

1. Kuffar ko Allah hujjat, dalaael-o-baraheen ke lehaz se momino'n par ghalba nahi dega. Balke kuffar ke dalaael Allah ke yaha'n baatil-o-jhoot hain.
2. Baat aakhirat ke baare mein hai, rahi baat duniya ki to duniya mein kuffar musalmano par takleef-o-nuqsaan pohonchaane ke lehaz se



ghalba paalenge.

3. Allah in momino'n par tasallut ataa nahi karega, balke agar wo momino'n par ek daur mein ghalba haasil kar lenge to halaat inko dobara shikast khoorda kar denge aur mustaqil madad-o-nusrat-e-Ilaahi muttabe-een-o-paerukaaraan-e-rasool (salallaahu alaihi wa sallam) ke liye hai.
4. Ye ayat apne zaahiri maane par mahmool hai aur is mein Alhamdulillah koi ishkaal bhi nahi hai. Allah Rabbul Izzat ne is ayat ke zimn mein ye farma diya ke jab tak momin log in cheezo'n par amal-paera rahenge, jinka unhe'n Allah Ta'ala ne hukm diya hai aur in cheezo'n se ruk jaaenge, jin se inko mana kiya gaya hai aur haa'n! wo (momin) baaz awaamir ko tark karke Allah aur uske Rasool (salallaahu alaihi wa sallam) ki itaa-at se thoda hath kheenche lenge aur nawaahi ka irtekaab karke unke liye apne oopa ghalba-o-fateh ka dawaza khol denge to kuffar is darwaze se dakhil hokar in momino'n par ghalba haasil kar lenge. Jis tarha Sahaba (raziallahu anhum ajmaeen) ne ohad ke din in kuffar ke liye ek suraakh-o-raasta chod diya tha. Wo (Sahaba Ikraam (raziallahu anhum ajmaeen)) is hukm ki hifazat na kar sakey, jo aap ne inko diya tha. To kuffar ne unke oopar ghalba paane ka raasta paa liya aur wo isi raasta ke zariye in par dakhil ho gae. (As Sawaaeq al Mursalah: Jild 4 Safa 1394)

Jab ye baat waazeh hai aur is par Ahle Ilm aur ulama ka ittefaq bhi hai ke Bidat gunah-o-nafarmani se ziyada halaakat khez hai to un logo'n par ye baat laazim hai, jinka Aqeeda saheeh-o-saalim hai wo Ahle Bidat aur fikri-o-tehreeki aur maghribi nazariyaat ki haamil tanzeemo'n ke khote-pan ka parda chaak kare'n. Aur logo'n ke saamne inka ghatiya-o-baatil hona waazeh kare'n aur apni safo'n par dakhili dushmano'n ke khilaaf is tarha pehre bithaaen jis tarha bairooni dushman ke sad-e-baab ke liye iska intezam aur ehtemaam kiya jaata hai.

Shaikh-ul-Islam (rahimahullah) farmate hain: *"Momino'n ki misaal aapas mein 2 hatho'n jaisi hai. Ke ek hath doosre ko dhota hai aur hath se mail kuchail us waqt tak nahi utar sakti, jab tak isme khurdura-pan na ho. Yaane*

*safaai suthraai ke liye iska khurdura hona zaroori hai. Tamaam taareefe'n us zaat ke liye jisne iske khurdure-pan ko hamare liye mufeed banaaya hai".* (Majmua Fataawa: Jild 2 Safa 53-54)

Ahle Ilm par ye baat laazim-o-zaroori hai ke wo haq par pade pardo'n ko hataae'n aur Ahle Haq par lage ilzaamo'n ko saaf kare'n aur apne ilm-o-taaqat ke mutaabiq awaam mein bedaari paeda kare'n.

Ye Ahle Ilm ke aqwaal mein se chand misaale'n thee'n, dakhili-o-androoni dushman bairooni dushman se ziyada khatarnaak-o-halakat khez hai.

Ibnul Qaiyyim Jauzi (rahimahullah) farmate hain: Abul Wafa Ali bin Aqeel al Faqeeh ne kaha ke hamare shaikh Abul Fazal al Hamdani ne kaha: "***Bidati tola Islam ke liye mulhideen se bhi ziyada nuqsan-deh hai. Kyouнке mulhideen deen ko bairooni zaraae se bigaadna chahte hain, jabke Bidati tola deen ko androoni taur par bigaadna chahta hai. Unki misaal is shaher waalo'n ki si hai, jo shaher ke halaat ko bigaadna chahte hain au mulhideen ki misaal un logo'n ki si hai, jo bahar se aakar inka saath dete hain. To Ahle shaher qilo'n aur shaher ka dawaza kholte hain (taa-ke bairooni madadgaar bhi andar dakhil ho sake'n) lehaza ye tola Islam ke liye androoni dushman hone ki wajah se ziyada khatarnak hai (balke ye asteen ke saanp hain)***". (Al Mauzuaat: Jild 1 Safa 51)

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) khawaarij ke baare mein bahes karte hue likhte hain ke: "*Sahaba (raziallahu anhum ajmaeen) ne inko kafir qaraar nahi diya aur Sahaba (raziallahu anhum ajmaeen) ke baad bhi (unke baare mein) musalmaano ka yehi tariqa raha. Balke na hi un logo'n ki tarha inko murtad kaha, jaise zakat ka inkaar karne waale logo'n se Syedna Abu Bakr (raziallahu anhu) ne jihad kiya tha, bawajood is baat ke, ke Allah ke Nabi (salallaahu alaihi wa sallam) ne farmaya: "Sabse behtar Shaheed wo hai, jisko khawarij qatal kare'n aur asmaan ki chat ke neeche sabse bure maqtool khawarij hi hain". Maqsad ye hai ke ye musalmaano ke liye auro'n ki nisbat ziyada nuqsan-deh hain. Hatta ke ye yahoodiyo'n aur isaiyo'n se bhi ziyada khatarnaak hain. Kyouнке ye har is musulman ke qatal ke dar-pe the, jo unki muafakat nahi karta tha. Balke musulmano ke qatal ko jaez samajhte the aur unke maal ko apne liye halal aur unke baccho'n ke qatal ko bhi saheeh samajhte the aur musalmaano ko kafir kehte*

*the. Apni jahalat aur gumrah-kun bidaat ki bina par isi ko apna deen aur imaan samajhe hue the*". (Sunan Tirmizi: Hadees 3000; Sunan Ibne Majah: Hadees 176 Allama Albani ne ise Hasan Saheeh kaha hai)

Yaqeenan Shariyat ne yahoodiyo'n aur isaaiyo'n ki kitbo'n ke padhne se mana kiya hai, kyouнке charbi ke saath zaher bhi mila hua hai. Syedna Jabir bin Abdullah (*raziallahu anhu*) bayan karte hain ke: "*Syedna Umar bin Khattab (raziallahu anhu) ek kitab lekar aae, jo inko Ahle Kitaab mein se mili thi. Allah ke Nabi (salallaahu alaihi wa sallam) ko ghussa aagaya aur farmaya ke tum taajjub karne waale ho. Aye Ibne Khattab! Us zaat ki qasam jiske hath mein meri jaan hai, main tumhare paas isse bhi raushan cheez (deen) lekar aaya hoo'n. Tum in (Ahle Kitaab) se kuch na poocha karo (kyouнке kahee'n ye na ho) wo tumhe'n haq bataae'n aur tum ise jhoot kaho (aur jhutla do) aur wo tumhe'n naahaq-o-baatil cheez bataae'n aur tum iski tasdeeq kar baitho. Us zaat ki qasam! Jiske hath mein meri jaan hai, agar Musa bhi zinda hote to inko bhi meri ittiba ke alaawa koi chaara-e-kaar na hota*". (Sunan Darmi: Hadees 435; Sharah as Sunnah lil Baghwi: Hadees 126)

Jab Ahle Kitaab ki mansookh shuda asmaani kitabo'n ka mutaalea ba-gharz-e-istefaada haraam hai, to Ahle Bidat ki kitabo'n ka mutaalea bil oola haraam hai.

Imam Zahabi (rahimahullah) Muhammad bin Umar az Zamakhshari ke halaat-e-zindagi ke tahat raqam taraaz hain: "*Nek to the, lekin wo motazeli Aqeeda ki dawat dete the. Allah ham'en isse panah mein rakhe. Lehaza unki (kitab) Kashaaf se bach kar raho (yaane na padho)*". (Mizan-ul-Etedaa: Jild 3 Safa 351)

Haafiz Ibne Hajar (rahimahullah) "*Bukhari Ki Sharah*" mein jab in ulama ka tazkirah karte hain, jo aksar umoor mein ghalati par hain, to Imam Zahabi ka ye (mazkoora) kalaam naql karne ke baad farmate hain: "*Inme wo log bhi shamil hain, jo Zamakhshari ki kitab ke mutalea ko jaaez qaraar dete hain aur Zamakhshari ko Ibne A'atiya jaise azeem ulama par tarjeeh dete hain aur is kitab "Kashaaf" ka naam taazeem ke saath lete hain*".

Abu Muhammad bin Abi Hamza farmate hain ke "*Kashaaf*" ka mutalea karne waala agar is zaher afshaniyo'n ko jaanta ho, to uske liye iska padhna saheeh nahi. Kyouнке is baat ka imkaan hai ke wo zaher isme dakhil ho jaae

aur isko pata bhi na chle (to tab wo marjooh cheez ko raajeh par fauqiyat dega).

Aur agar isko iski zaher afshaniyo'n ka pata hi nahi to phir uske liye to bil oola jaaez nahi. Kyouнке ye zaher iske andar is andaaz se dakhil hoga ke isko pata bhi nahi chalega aur wo motazeli-o-murjai ho jaaega. Wallahu al Maufiq! (Lisaan-ul-Mizaan: Jild 6 Safa 651)

Ibnul Qaiyyim al Jauzi (rahimahullah) farmate hain: *"Jo shakhs gumrah-kun kitabo'n ko jala deta hai, is par koi kaffara nahi hai. Imam Maroozi ne Imam Ahmad (rahimahullah) se sawaal kiya ke maine (kisi se) ek kitab aariyatan (chand roz ke liye maang kar) li hai, isme chand raddi qsim ki baate'n hain. Kya ise main jalaadu'n ya phir phaad doo'n? Imam Ahmad ne farmaya: Ise jalaado, kyouнке Allah ke Nabi (salallaahu alaihi wa sallam) ne Syedna Umar (raziallahu anhu) ke hath mein aisi kitab dekhi, jisme wo cheeze'n jama thee'n jo Quran ke muwaafiq thee'n. Lekin phir bhi Aap (salallaahu alaihi wa sallam) ka chehra-e-mubaarak surkh ho gaya, yaha'n tak ke Syedna Umar (raziallahu anhu) ne is kitab ko (jalte) tandoor mein daal diya".*

Imam Ibnul Qaiyyim al Jauzi (rahimahullah) farmate hain: *"Maqsood-o-matloob-e-Shariyat ye hai ke alaaf-e-mausiqi aur sharab ke bartano'n ko todne ki ba-nisbat in kutub ko jalaana, talf karna aur khatam karna ziyada afzal hai. Jin mein jhoot aur bidaat bhari padi hain. Kyouнке inka nuqsan unse ziyada hai. Aur jis tarha alaaf-e-mausiqi, sharab ki Bhatti aur bartano'n ke todne par koi kaffara aur tawaan nahi, isi tarha in kutub ke khatam karne par bhi koi kaffara-o-tawaan nahi hai".* (At Tarq al Hakamiyya: Safa 284)

Imam Zahabi (rahimahullah) farmate hain: *"Haafiz Saeed bin Umro al Barooi kehte hain ke maine Abu Zuraa' (rahimahullah) ke paas maujood tha. Isi asna mein unse Haris al Mahaasbi aur uski kitabo'n ke baare mein poocha gaya to Abu Zuraa' ne saael ko kaha ke in kitabo'n se bacho. Ye bidaat-o-zalaalat ka palinda hain. Balke unke bajaee tum Quran aur Hadees-e-Rasool (salallaahu alaihi wa sallam) ko padho, unme aisi taaseer hai jo doosri cheezo'n se be-parwah kar deti hai. To Abu Zuraa' se kisi ne kaha: In kitabo'n mein ibrat angez baate'n bhi hain, to unho'n ne jawab diya ke jiske liye kitabullah (Quraan) mein ibrat-o-naseehat nahi, uske liye in kitabo'n mein*

*bhi koi naseehat nahi. Tum tak ye baat pohonchi hai ke in kitabo'n ko Sufiyan aur Imam Maalik-o-Auzaai (rahimahumullaah) ne likha hai. Log Bidat ki taraf kitni jaldi jaate hain, (Imam Zahabi farmate hain ke Haris 243h mein faut ho gaya) Iski kitabo'n ke mutalliq ye hukm laga rahe hain, agar Abu Zuraa' muta-akkhireen mein se Abu Taalib ki "AlQuwwat" ko dekh lete to kya hukm lagaate?'*

*"Al Quwwat jaisi kitab kaha'n hain? Aur is tarha agar Abu Zuraa' ibne Jahazzaam ki Al Asraar dekh lete to unki kya kaifiyat hoti? Aur Salma ki Haqaaeq ut Tafseer dekh lete to unki jaan hi nikal jaati aur agar Abu Zuraa' Abu Haamid at Toosi al Ghazali ki Ahya-ul-Uloom (jisme mauzuaat ki bharmaar hai) aur Ghuniyatut Talebeen Shaikh Abdul Qadir ki aur Fusoos-ul-Hikam aur Futuhaat-e-Makkiya (ibne Arabi ki) jaisi kitabe'n dekh lete to unki kya kaifiyat-o-haalat hoti aur in kitabo'n ke baare mein wo kya hukm lagaate? Balkye jis zamane mein Haris al Muhasbi Bidati tola qaum ka tarjuman tha, to iske muqable mein is zamane mein Hadees ke Imam Ahmad bin Hanbal (rahimahullah) aur Ishaq bin Rahwiya (rahimahullah) jaise saikdo'n log the. Lekin jab Hadees ke Imam Ibne ad Damishqi aur Ibne Shaikhana jaise log ban baithe to Qutub-ul-Arefeen saaheb-e-"Fusoos-ul-Hikam" (ibne Arabi Soofi) aur Ibne Sufiyan jaise logo'n ne hi banna tha. Ham Allah se dar-guzar-o-narmi ke bartaao ka sawal karte hain". (Mizaan-ul-Etedaa: Jild 1 Safa 431)*

Ham kehte hain ke agar Abu Zuraa' hamare zamane mein maujood gumrah-kun kutub-o-maqalaat aur (malfuzaat) ko dekh lete, jo mukhalifeen ki chikni-chupdi baato'n ke zariye mukhalif-e-Sunnat aur faasid Aqeeda ki khuli dawat hain, to Abu Zuraa' ki kya haalat hoti? Ye saara kuch (ye kutub-e-zaalla aur gumrah logo'n ki juraa-at) sirf is wajah se hai ke ye tamaam musalmano ko jama karna chahte hain. Aise ittehad se Allah ki panaah, jisse Allah naraaz ho.

Imam Shaatbi (rahimahullah) farmate hain: *"Jab kabhi bhi koi aisa firqa-o-giroh zaahir ho jo awaam aur be-ilm logo'n ko gumrahi ki dawat deta ho aur is gumrahi ko unke saamne muzaiyyan karke bayan karta ho, to ye (log) firqa musalmaano ke liye itna hi nuqsan-deh hai, jitna iblees. Balke ye insaano mein se shaitan hain. Jab unke baare mein shawahid mil jaae'n ke ye falaa'n*

*gumrah firqa ke saath talluq rakhte hain (masalan Qadariyya, Jabariyya, Murjiyya, Motazela, Khwaarij waghaira) to logo'n ke saamne khol khol kar bayan karo, ke ye gumrah aur Bidati hain. Aur in jaise logo'n aur firqo'n ke uyoob-o-naqaaes logo'n ke saamne bayan karna zaroori hain, kyouнке jo nuqsanaat musalmano ko un logo'n se mutanaffir karne ki wajah se laahiq honge, is ki ba-nisbat wo nuqsanaat unse kahee'n ziyaada hain jo un logo'n ke uyoob-o-naqaaes bayan na karne ki wajah se paeda honge. Khaas taur par jab in naqaaes-o-uyoob ko sirf is liye na bayan kiya jaae aur un logo'n se awaam ko mutanaffir is liye na kiya jaae ke iski wajah se musalmano mein phoot paeda hogi aur ye log bhi hamare dushman ho jaaenge. Is baat mein koi shak-o-shubha nahi ke musalmano aur in duaat ke darmiyan farq karna asaan hai ke jinke Bidati hone ke shawaahid waazeh ho'n. Aur in par dalaael ke zariye hujjat qaaem ho chuki ho. Iske muqable mein in duaat aur musalmano ke darmiyan farq karna asaan nahi, jo log aam ho chuke ho'n aur unke muttabe-een bhi kaafi ho'n. Magar jab 2 nuqsaan-deh cheeze'n jama ho jaae'n to unme se asaan aur kam nuqsaan-deh cheez ko apnaana behtar hota hai. Ek nuqsan doosre nuqsan se badh kar hota hai, masalan gale hue hath ko kaat dena aur khatam kar dena ye jaan ko khatam kar dene se asaan-o-behtar hai. Aur yehi Aap (salallaahu alaihi wa sallam) ka tariqa-e-kaar raha hai. Ke ek maamla ke bade nuqsaan se bachne ke liye kam nuqsan ko ikhtiyaar farmaya karte".*

*Note: Shaikh bin Baaz (rahimahullah) farmate hain aur "Waraqa bin Naufil ne bhi Aap (salallaahu alaihi wa sallam) se kaha tha ke jo bhi ye manhaj aur dawat lekar aaya hai, isse dushmani zaroor ki gai. Is tarha jo manhaj Rasool Allah (salallaahu alaihi wa sallam) par chalega, isko bhi duniya mein mukhalifat-o-dushmani ka saamna karna padega, jiska saamna Rasool Allah (salallaahu alaihi wa sallam) ko karna pada tha (aur aakhirat mein ajar bhi iske mutaabiq milega) in Sha Allah".*

*Muhammad bin Hussain al Aajri farmate hain: "Kisi (momin) ke liye ye baat layaq-o-zeba nahi ke wo ek kharji shakhs ko dekhta hai ke usne zaalim ya aadil hukmran ke khilaaf baghawat ki hai aur ek jamaat ko isne apne gird jama kar liya hai aur apni talwaar ko khalifa ke khilaaf soonth liya hai. Aur musalmano ke qatal ko halal samjha hai. To isko chaahiye ke ye us shakhs ki qiraa-at-e-Quran, Namaz mein lambe qiyaam aur rozo'n par hamesghi-o-*

*haam se dhoka na khaae aur na hi iske ilmi alfaaz se dhoka khaae. Khaas taur par jab wo shakhs kharjiyo'n waala mazhab rakhta ho". (Ash Shariyya: Jild 1 Safa 145)*

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain: "Aamadi aur is jaise doosre log jinho'n ne apne tariqa ko azeem tariqa-o-raasta qaraar diya hai (yaane philosophy waghaira) aur unho'n ne (Kitab-o-Sunnat par apni) in kitabo'n ko muqaddam kiya jo unho'n ne ba-zom-e-khaweesh Islam ki khatir likhi hain. Jo in jaahil logo'n ki asal buniyad hai aur nafs-e-insani ka aala hona unhi kamalaat ko haasil karne se hai. Jo maaqulaat ko apne ahata mein laata aur majhulaat ka ilm haasil karta hai aur jo unke tariqe par chale jo tariqa jahalat, hairat aur shak ka tariqa hai, to is tariqa se najaat nahi hogi, magar deen-e-Islam mein khush bakhti, sirf deen-e-Islam ki maarifat se haasil hoti hai". (Dar a at Taaruz: Jild 3 Safa 286)

Imam Ibnul Qaiyyim Jauzi (rahimahullah) farmate hain: "In mukhalifeen-e-wahee ne buniyad ek faasid-o-kamzor qaaeda ko banaaya hai, wo is tarha ke unho'n ne khud-saakhta aqwaal ko hi apne deen ka usool bana liya hai aur (Rabbul A'lameen) ke baare mein inka Aqeeda bhi waazeh hai aur unho'n ne Rasool Allah (salallaahu alaihi wa sallam) ke aqwaal ko aisi mutashaabe cheez bataaya hai ke jisse ilm aur yaqeen haasil nahi hota". (As Sawaaeq al Mursalah: Jild 3 Safa 990-991)

## **Taqleed-e-Shakhsi Haraam Hai**

Musannif (rahimahullah) ka ye kehna ke:

***"Dekhiye! Allah aap par rahem kare ke har wo baat jo aap sune'n khaas taur par hamare daur ke logo'n ki. To uski taraf jaldi na kiya karo aur na hi is par us waqt taka mal ki koshish kiya karo jab tak aap ulama se sawal na karlo aur is par ghaur-o-fikr na karlo, ke (ye baat) Rasool Allah (salallaahu alaihi wa sallam) ke Sahaba (raziallahu anhum ajmaeen) ya phir ulama-e-haqqa mein se kisi ne kahi hai ke nahi? Yaha'n tak ke Sahaba Ikraam (raziallahu anhum ajmaeen) ya ulama mein se kisi ne is baare mein koi baat ki ho to isko mazbooti se thaam lo aur isse***

***tajaawuz na karo aur is par kisi cheez ko tarjeeh na do, wa-garna jahannam mein gir jaaoge”.***

Musannif (rahimahullah) ki ye baat ek ahem mas-ala ki taraf hamari rehnumaai karti hai, wo mas-ala-e-taqleed hai. Mas-ala-e-taqleed ke baare mein Shaikh-ul-Islam farmate hain: *“In bandagaan-e-khuda ko darna chaahiye, jo zaalim aur jaahil logo’n ke raaste par chalte hain aur ye samajhte hain ke wo ulama ke raaste par chal rahe hain. (Unki misaal us shakhs jaisi hai ke) jo chakki ki awaaz to sunta hai, magar isme aata nahi dekhta. Wo jisko ilm ke aala darje par samajhta hai, halaanke wo sirf zaahiri duniya ka ilm rakhta hai aur wo is ilm ke qareeb bhi nahi phatka jo ilm aulaad-e-adam ke sardar (Muhammad (salallaahu alaihi wa sallam)) se wirsa mein mila hai”.*

Aur wo kasrat-e-qeel-o-qaal ke zariye logo’n ki izzato’n aur maalo’n tak pohonchh gae. Ye zaalim apne kalimaat-o-baat mein jhoote ulama ke raaste par chala hai. Jo-ke logo’n ke kalaam ki tarha baate’n bayan karta hai, jo-ke aam gumrah qissa-go jaahil log bayan karte hain. Balke unme se kisi ek ke kalaam mein na to koi saheeh baat hogi aur na koi aisi tehreer jo isne Ahle baatil ke jawab mein likhi ho. Jis tarha ke zu-aql aur Ahle Ilm ka Shewa hai aur na hi unke andaaz-e-istedlal mein mujtahideen jaisi gehri soch-o-fikr hai.

Balke ye to aqwaal-e-aimma aur unke maa-khaz ko na jaanne ki wajah se acchi tarha iske qareeb tak bhi nahi pohonchh sakey, jisko mutawast darje ke fuqaha jaante hain. Ahkaam-e-Shariyya ke baare mein baatil kalaam qubool nahi kiya jaaega. Jo (kalam) aise gumrah-o-Bidati log bayan karte hain, jinho’n ne anwaar-e-nabuwwat (salallaahu alaihi wa sallam) se ilm haasil nahi kiya. Balke dar-haqeeqat wo apni khwahishaat-o-aara ke mutaabiq (ahkaam bayan karte hain aur) kalaam karte hain. Ye jhoot aur tehreef ke zariye baat karte hain, ye deen mein wo baate’n dakhil kar dete hain, jo dar-haqeeqat deen nahi hotee’n. Agarche wo apni gumrahi ki wajah se ye samajhte hain ke ye bhi deen hai. Unse door raho, unse bacho, ye deen Allah ki hifazat ki wajah se mehfooz hai.

Aap (salallaahu alaihi wa sallam) ka farman hai: ***“Meri ummat mein ek jamaat hamesha haq par rahegi, na to inko unki mukhalifat karne***



***waale nuqsaan pohpncha sakenge aur na hi wo log jo inko zaleel-o-ruswa karna chaahenge. Wo isi tarha haq par rahenge, yaha'n tak ke Allah ka faisla (qiyaamat) aajaega***". (Saheeh Bukhari: Hadees 344; Saheeh Muslim: Hadees 32803)

Isi tarha Aap (salallaahu alaihi wa sallam) ka farman hai: *"Is ilm (ilm-e-Quran aur Sunnat) ko ek jamaat ke baad doosri aadil jamaat haasil karegi. Jo is ilm se ghuloo karne waalo'n ki tehreef aur Ahle baatil logon ki jhooti baato'n aur jaahilo'n ki tehreef se bhi isko paak karegi"*. (Sunan al Kubra: Jild 10 Safa 209)

Is tehreef-o-taaweel-o-intehaal ka irktekab bohot saare fuqaha aur kuch aam logo'n se hua, jo deendaar bhi the, Zahid-o-ibadat-guzaar aur islaah ke khwahaa'n bhi. Lekin har wo shakhs jiske ilm-o-amal ka munabba wo ilm nahi jo Rasool Allah (salallaahu alaihi wa sallam) se wirsa mein mila hai. To wo shakhs bidaat-o-khwahishaat se bach nahi sakta. Balke uske tamaam amaal Bidat aur khwahishaat-e-nafs par mabni honge.

Khateeb Baghdadi (rahimahullah) Ibne Masood aur Ubai bin Kaab (raziallahu anhum ajmaeen) ka qaul naql karte hain ke: ***"Sunnat ke mutaabiq thoda amal karna Bidat par chalte hue ziyada amal karne se behtar hai"***. (As Sunnah lil Maroozi: Hadees 76-77)

Syedna Ibne Masood (raziallahu anhu) farmate hain: *"Tum apne amaal ka jaaeza lo, agarche wo thode ho'n ya ziyaada. Magar wo Ambiya (alaihimus salaam) ke manhaj par hone chaahiye"*. (Kitab uz Zuhd lil Imam Ahmad: Safa 159)

Aap (salallaahu alaihi wa sallam) ne farmaya: *"Jisne hamare deen mein koi aisi cheez ejaad ki jo isme nahi thi, bas wo mardood hai"*. (Sharah as Sunnah: Jild 1 Safa 144: Hadees 103)

Khateeb Baghdadi (rahimahullah) farmate hain: *"Jab Abu Bakr bin A'ayaash se ye kaha gaya ke masjid mein kuch aise log baithe hain, ke jinke paas aur log bhi aakar baithte hain. To unho'n ne kaha ke jo logo'n ke liye baithega to log bhi iske paas aakar baithenge. Lekin (farq ye hai ke) Ahle Sunnat to faut ho jaate hain, lekin unka tazkirah baaqi rehta hai. Kyouнке unho'n ne is cheez ko zinda rakha jo Rasool Allah (salallaahu alaihi wa sallam) lekar aae the aur Ahle Bidat mar jaate hain, to inka tazkirah bhi khatam ho jaata hai.*

*Is liye ke unho'n ne in cheezo'n mein se kuch par aeb lagaaya aur keede nikaale. Jisko Rasool Allah (salallaahu alaihi wa sallam) lekar aae the. To Allah ne bhi unse bara-at ka izhaar kiya. Lehaza wo bhi Allah Ta'ala ke is farman ka misdaaq hain: Beshak Aapka Mukhalif Hi Be-naam-o-Nishaan Hoga. (Surah-al-Kausar - 108:3)*

Wo asbaab jinki bina par Allah Ta'ala ki makhlooq aksar gumrah hoti hai. Inme se sabse bada sabab andhi taqleed hai. **Imam Shaatbi (rahimahullah) ne ahkam-e-Shariyat ke lehaz se logo'n ko 3 giroho'n mein taqseem kiya hai:**

1. Jo ahkam-e-Shariyat mein ijtihad kar sakta ho, iska hukm ye hai ke jaisa iske ijtihad ne ise hukm diya, yaane is par amal karle.
2. Sirf aur sirf muqallid ho, ilm se bilkul kora ho. Iske ek guide-o-rehnuma ki zaroorat hoti hai, jo isko chalaae.
3. Teesra wo jo mujtahid ke darja ko na pohoncha ho, lekin wo daleel aur uske mawaaqe istemal aur rajah aur marjooh qaraar dene mein iska zahen saheeh kaam karta ho. (Al Etesaam: Jild 2 Safa 343)

Imam Shaatbi ne aakhri qism aur giroh ki pehli 2 qismo'n ke darmiyan gardaana hai ke agar is par tarjeeh ka etemaad kare'n to wo mujtahid hai aur agar tarjeeh ka etebaar na kare'n to wo aam an-padh jaahil logo'n ke hukm mein hai aur teesra darja wo darja hai, jiske baare mein baaz ulama ne muttabe (ittiba karne waale) ka hukm lagaaya hai. Muqallid aur muttabe ke darmiyan farq aage bayan hoga. In sha Allah.

Shaikh Abdur Rahman bin Hasan Aal Shaikh farmate hain: "*Har imam ke paas ilm ka ek hissa hai, lehaza **har mukallaf (aaqil, baaligh aur muslim) par ye baat waajib hai ke jab iske paas Kitab-o-Sunnat ki daleel pohonchh jaae aur isko iske maane ka faham bhi haasil ho jaae to isko chaahiye ke wo is daleel par amal kare.** Agarche baaz log is daleel ki mukhalifat hi kyon na kar rahe ho'n. Jis tarha ke Rabb Ta'ala ka farman hai'*

Aur Tum Log Uski Ittiba Karo, Jo Tumhare Rabb Ki Taraf Se Aai Hai Aur Rabb Ko Chod Kar Doosre Fareeqo'n Ki Ittiba Mat Karo.

اَتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن  
دُونِهِ أَوْلِيَاءَ. (Surah-al-Aaraaf - 7:3)

Yaha'n par shaikh ne jo shart lagaai hai ke (wo uske maane ko samajh jaae) isko zaroor yaad rakhna chaahiye, isme koi shak nahi ke bohot saare log Kitab-o-Sunnat ki hidayat-o-rehnumai se mu'n mod kar aur isse badh kar ye baat ke is ummat ke Salaf (Sahaba Ikraam (raziallahu anhum ajmaeen)-o-taabaeen) ke tareeqo'n ko chod kar andhi taqleed mein gire jaa rahe hain, balke Shariyyat ki mukhalifat par utre hue hain, ye in asbaab mein se hai ke jin asbab mein ummat-e-muslima ko giroho'n, jamaato'n aur firqo'n mein baant diya hai.

## **Taqleed Ki Hurmat Ke Muttaalliq Ibnul Qaiyyim (rahimahullah) Ka Qaul**

Ibnul Qaiyyim (rahimahullah) ne **taqleed-e-haraam ki 3 qisme'n** bayan ki hain:

1. Is cheez se mu'n modna jo Allah ne nazil farmai ho aur uski taraf rujoo na karna, balke sirf aabaa-o-ajdad ki taqleed par iktefa karna.
2. Us shakhs ki taqleed karna jiske baare mein muqallid (taqleed karne waala) ye bhi na jaanta ho ke ye shakhs is qaabil bhi hai ke uske qaul ko liya jaae.
3. Muqallid ke qaul ke bar-aks hujjat qaaem ho jaane aur daleel ke zahir ho jaane ke baad taqleed karna.

### **Ijtihaad Mein Kisi Ke Peeche Chalna:**

Imam Ibnul Qaiyyim (rahimahullah) ki taqleed-e-moharrim (taqleed ki wo soorat jo haraam hai) ki taqseem se ye baat samjhi jaa sakti hai ke jo shakhs in aqsaam mein se kisi ko bhi ikhtiyaar karta hai to iski mazammat aur ispar malaamat isi ke mutaabiq hogi aur jo aimma ikram ne taqleed ki mazammat ki hai, wo bhi (unhi aqsaam) ke tanaazur mein ki hai.

Shaikh Abdur Rahman bin Hasan aal Shaikh farmate hain: *"Imam Ahmad ke is qaul: Mujhe un logo'n par hairat hoti hai ke wo koi Hadees sunte hain aur uski sanad ki sehat ko bhi pehchaante hain. Lekin iske bawajood is Hadees ko chodkar Sufiyan waghaira ki raae ko lete hain"* mein is baat ki taraf ishara hai ke daleel pohonchne se pehle ki gai taqleed hai ke daleel ke pohonchh

*jaane ke baad daleel ko chodkar aaima mein se kisi ek imam ke qaul ko tarjeeh di jaae”.*

1. Wo kaun sa shakhs hai, jiske liye ijtihaad par amal karna behtar-o-saheeh hai?
2. Wo kaun hai, jiske liye ijtihaad par amal karna sirf jawaz ki hadd tak hai?

Shaikh Abdur Rahman bin Hasan famrate hain: **“Kisi ke ijtihaad par chalna in *ijtehad* masaael mein jaaez hai, jiske baare mein *Kitab-o-Sunnat* mein koi aisi daleel na mile, jiski taraf is mas-ala ke hal ke liye rujoo kiya jaae”.** (Fath-ul-Majeed: Safa 345)

Imam Shanqiti (rahimahullah) farmate hain: **“Ijtihaad sirf 2 cheezo’n mein hota hai”**

1. *Jiske baare mein sire se koi nass na ho.*
2. *Is mas-ala mein nusoos to ho’n, magar ba-zaahir aapas mein mutaariz-o-mukhalif ho’n. Is soorat mein ye baat laazim hai ke ijtihaad ke zariye ya to in dono mein jama ki surat paeda ki jaae, ya phir ek nass ko doosri par tarjeeh di jaae”.* (Majmua Fataawa: Jild 20 Safa 207)

Imam Ahmad (rahimahullah) ka ye usool hai ke taaruz ke waqt ek nass ko doosri nass par tarjeeh dene se pehle asaar-e-Sahaba (raziallahu anhum ajmaeen) aur is nass ke baare mein unke faham ko zaroor dekhte hain. Agar unki taraf se kuch na mile to phir apni taraf se ijtihaad nahi karte.

Shaikh-ul-Islam farmate hain: **“Ijtihaadi masael mein agar koi aadmi ulama mein se kisi ek ke qaul par amal karta hai, to iski mazammat nahi kijaaegi aur na hi isse talluq toda jaaega aur agar is mas-ala mein do (2) qaul hain to wo in dono mein se ek (ko tarjeeh de kar is) par amal karta hai. Tab bhi uski mazammat nahi ki jaaegi (aur agar wo tarjeeh nahi de sakta) to wo raajeh qaul ke maamle mein ulama mein se kisi ek ke ijtihaad par chalega”.** (Usool al Fiqa A’ala Raudha an Naazir: Safa 415 &314)

Rahi baat ke kiske liye ijtihaad par amal karna jaaez hai? To iska jawab ye hai ke har us aadmi ke liye ijtihaad par amal karna jaaez hai, jo deeni sharai

masael mein se kisi mas-ala ke hukm ko jaanne se qaasir-o-aajiz ho. To aise shakhs ko chaahiye ke is mas-ala ke baare mein wo kisi aise Aalim se sawal kare jisko wo is mas-ala ke baare mein deen (amal) aur ilm ke etebaar se pukhta samajhta ho. To is haalat mein uske liye jaaez hai ke wo is Aalim ki baat par amal kare.

Chunache Shaikh-ul-Islam farmate hain: ***“Jo shakhs Allah aur uske Rasool (salallaahu alaihi wa sallam) ke hukm ko jaanne se aajiz hai, to us soorat mein kisi aise deendaar Aalim ki paerawi kare, jiske baare mein wo ye jaanta hai ke is (alim) ke qaul-o-baat se kisi aur ki baat raajeh nahi ho sakti. To aisa karne par na to iski mazammat ki jaaegi aur na hi radd-o-taqqub kiya jaaega. Balke iska ye fe’l (فعل) qaabil-e-taareef hai”.***  
(Majmua Fataawa: Jild 20 Safa 225)

## **Taqleed Aur Ittiba Mein Farq:**

1. Mukhtaar Ahmad Shanqiti (rahimahullah) farmate hain: ***“Taqleed aur ittiba ke darmiyan jo farq hai, is farq ko janna zaroori hai. Jaha’n ittiba hogi, waha’n taqleed hargiz jaaez nahi hai. Is baat ki wazaahat kuch youn hai, ke jis mas-ala mein kitabullah, ya Sunnat-e-rasool (salallaahu alaihi wa sallam), ya phir musalmano ke ijma mein se agar koi daleel is mas-ala mein mil jaati hai. To is mas-ala mein kisi bhi soorat mein taqleed jaaez nahi hai. Kyouнке jo ijtihaad (nas ke mukhalif ho) wo ijtihaad baatil-o-faasild hai aur kisi ke ijtihaad par amal sirf ijtehad mas-ala mein jaaez hai. Kyouнке nusoos (dalaal) Kitab-o-Sunnat mujtahideen par haakim (o faisal) hain. In (mujtahideen) mein se kisi ko bhi laeq-o-zeba nahi ke wo in dono ki mukhalifat kare, chahe wo koi bhi ho.***
2. ***Aur is mas-ala mein bhi taqleed jaaez nahi jo Kitab-o-Sunnat ya ijma ke khilaaf ho.*** Kyouнке haq ke alaawa kisi aur cheez mein kisi ko namoona-o-uswa banaana saheeh nahi hai aur jis cheez (mas-ala) par nusoos-e-Shariyya dalaalat kare’n unme sirf aur sirf ittiba hai.
3. ***Jis mas-ala par Kitab-o-Sunnat mein se koi aisi nass dalaalat kare, jo kisi doosri nass ke muhaariz na ho. Waha’n (is mas-ala mein) bhi na to ijtihaad kiya jaa sakta hai aur na hi taqleed karna jaaez hai.***

*Ittiba aur taqleed ke darmiyan farq ek waazeh aur maroof maamla hai, jiske baare mein Ahle Ilm ke darmiyan koi ikhtilaaf nahi hai. Jo kaam wahi par amal karte hue kiya jaae wo ittiba hai, taqleed nahi. Mazkoora baala amal ko ayaat-e-Quraaniya mein ittiba ka naam diya gaya hai. Farmaan-e-Baari Ta'ala hai:*

Aur Tum Log Us Cheez Ki Ittiba Karo, Jo Tumhare Rabb Ki Taraf Se Aai Hai Aur Allah Ta'ala Ko Chodkar Doosre Rafeeqo'n Ki Ittiba Mat Kar.

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ.

(Surah-al-Aaraaf - 7:3)

*Doosre muqaam par farmaya:*

Aur Paerawi Karo Us Behtareen Cheez Ki Jo Tumhari Taraf Tumhare Parwardigaar Ki Taraf Se Naazil Ki Gai Hai.

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ.

(Surah-az-Zumar - 39:55)

*Neez farman-e-Baari Ta'ala hai:*

Aap Farma Deejiye Ke Main Uski Ittiba Karta Hoo'n, Jo Mujh Par Mere Rabb Ki Taraf Se Hukm Bheja Gaya Hai.<sup>1</sup>

قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّ.

(Surah-al-Aaraaf - 7:203)

Aur Ibnul Qaiyyim (rahimahullah) ne is baat ki bhi tasreeh farmadi hai ke Sahaba Ikraam (raziallahu anhum ajmaeen) se masael ko haasil karna bhi ittiba ki qabeel se hai, na ke taqleed ki qabeel se.

<sup>1</sup> Azwa al-Bayaan Jild 7 Safa 547-548

# Mas-ala-e-Taqleed Ke Qawaaed-o-Zawaabit

## Mujtahid Ke Ijtihaad Par Amal

1. Mujtahid ke ijtihaad par amal karne waale ke liye ye baat laazim hai ke wo jiske ijtihaad par amal kar raha hai, iski baat sirf is taur par maane ke wo apne ilm ko jaanne waala hai, jiski taraf mohtaaj hua jaata hai (yaane Kitab-o-Sunnat ka ilm) jis ilm ki zaroorat hoti hai. Aur ye amal sirf iske ilm se istefaada ke taur par ho aur jab isko yaqeeni taur par iska zan-o-gumaan ghalib hoke jiski baat par amal kar raha hai. **Wo ghalati-o-khata par hai, to isko chaahiye ke iski baat chod-de, kyunke ghalati-o-khata ka imkan har shakhs mein maujood hai.**
2. Jab sharai taur par iska ghalati par hona waazeh ho jaae to isko chaahiye ke uske ijtihaad par hi behraana ho jaae (ke doosro'n ke dalaael na sune) aur is par pakka ho jaae.
3. Ek aam (an-padh) shakhs ko chaahiye ke wo fatwa sirf us shakhs se maloom kare, **jiske baare mein isko yaqeen ho ke wo fatwa dene ke qaabil-o-layaq hai.** Magar jab ek shaher mein kai mujtahideen ho'n to, jisse chaahe wo sawal kare.
4. **Ek mutaiyyan mazhab par date rehna aur ek makhsoos Aalim ki taqleed karna, is andaaz mein ke jo wo hukm de, is par amal kare aur jis cheez se wo mana kare, usse ruk jaae. Isko tark karde, ye andaaz-e-taqleed baatil-o-naahaq hai aur yehi wo taqleed hai, jo-ke haraam-o-naajaez hai.**

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) farmate hain ke: *“Musalmano mein se kisi ek par ulama mein se kisi mutaiyyan shakhs ki taqleed karna wajib nahi hai. Is andaaz mein ke jo wo (shakhs-o-Aalim) kahe (baghair tehqeeq is par bharosa karle)”*. (Majmua Fataawa: Jild 20 Safa 209)

Aur jis shakhs ne apne aapko ulama mein se kisi ek mutaiyyan Aalim ki taraf mansoob kiya hua hai, uske liye ye baat jaaez nahi **ke iski nisbat ke etear se logo'n se dosti-o-dushmani rakhe** (matlab ye ke jo shakhs apne aapko is mutaiyyan Aalim ki taraf mansoob kare, wo isse dosti rakhe aur jo

apne aapko uski taraf mansoob na kare, isse laa-talluqi-o-dushmani rakhe) to wo Ahle Bidat mein se hai.

Shaikh-ul-Islam Ibne Taimiyya (rahimahullah) famrate hain: *“Jis shakhs ne apne aapko kisi shakhs ki taraf mansoob kiya, chaahe wo shakhs koi bhi ho to logo’n mein se jo iske qaul aur (فعل) fe’l mein muafaaqat kare, isse dosti rekhe aur jo muafaaqat na kare, isse dushmani-o-adaawat rakhe to wo un logo’n mein se hai, jinho’n ne apne deen ko juda kar diya aur giroh-giroh ban gae”*. (Majmua Fataawa: Jild 20 Safa 292)

Ek aur jagah farmate hain: *“Aisi nisbat jiski wajah se musalmano mein ifteraq paeda ho aur jamaat-e-haqqa se khurooj aur ek (mutaiyyan) firqa ki taraf mailaan ho (aur is nisbat ki wajah se) Ahle Bidat ke tariqa par chalna aur Sunnat-e-rasool (salallaahu alaihi wa sallam) aur ittiba ko chodna lazim aae to ye wo cheez hai, jisse mana kiya gaya hai. Aisa karna waala gunahgaar hoga aur Allah aur uske Rasool (salallaahu alaihi wa sallam) ki itaa-at se nikal jaaega”*. (Majmua Fataawa: Jild 11 Safa 514)

## **Ittiba Ke Mutalliq Ek Ahem Usool:**

Ghair mujtahid ki khata gumrahi hai aur uska sabab khwahishaat ko haakim bana lena. Mutashabeaat ki ittiba karna aur jamaat se alag ho jaana hai. Is khata ka sabab ye hai ke wo samajhta hai ke iska imam, ya saathi, ya wo khud hi apne baare mein ye eteqaad rakhta hai ke wo mujtahideen mein se hai aur uska qaul qaabil-e-etebaar hai. Kabhi wo kisi juz ki mukhalifat karta hai, jo ke halki cheez hai aur kabhi wo kulliyaat-e-sharaiyya mein se kisi cheez ki mukhalifat karta hai, chaahe wo kulliyaat ahwaal-e-Eteqadaat mein se ho ya ahwaal-e-amaal mein se. Aur aap ise dekhenge ke wo juziyaat-e-sharaiyya ko kulliyaat-e-sharaiyya ke indhaam ke liye ikhtiyaar karta hai. Yaha’n tak ke wo apni ibtedaai raae se jo cheez zaahir ho, is cheez ke maane ka ehaata kiye baghair isi taraf chal padta hai aur ehtiyajan nass ki taraf rujoo nahi karta aur na hi in cheezo’n ke faham mein marwiyaat-e-Sahaba (raziallahu anhum ajmaeen) ko tasleem karta hai aur inkaamo’n par jo cheeze’n isko ubhaarti hain. Wo darj-e-zail hain:

1. Nafs mein maujood baaz khwahishaat wo waazeh daleel se hidayat yaftagi ke tark par ubhaarti hain.



2. Apne ilm ki rasaai mein naa-insaafi aur aajezi ka eteraaf na karna.
3. Talab-e-ilm ke nateeje ke husool mein ujlat ikhtiyaar karna aur ye waham rakhna ke wo darja-e-ijtihaad tak pohonchh chuka hai.
4. Maqaasid-e-Shariyya se jaahil hona.

## **Iftiraaq-o-Ikhtilaaf Se Bachaane Waale Asbaab**

1. Har maloom haq ki nashar-o-ashaa-at matloob nahi hoti, agarche wo ilm-o-Shariyat mein se ho. Baaz haqaaeq unme aise hain jiski nashar-o-ashaa-at zaroori hoti hai aur ye haqaaeq aksar haqaaeq-e-Shariyya hain aur unme se baaz haqaaeq ki to alal itlaaq nashar-o-ashaa-at maqsood nahi. Ya agar maqsood hai to kisi makhsoos haal, waqt ya shakhs ke liye maqsood hai. Kyounke ye aakhri haqaaeq aise hain ke agarche saheeh hain, lekine unse fitna phailta hai. Saheeh Muslim mein Syedna Ali aur Syedna Ibne Masood (raziallahu anhum ajmaeen) se riwayat hai: *“Logo’n ko aisi Ahadees bayan karo, jinhe’n wo samajh sake’n”*.

Ek aur riwayat ke alfaaz hai: *“Kya tum ye iraaada rakhte ho ke Allah aur Rasool (salallaahu alaihi wa sallam) ki takzeeb ki jaae?”*

Aur Sahihain mein Syedna Moaz (raziallahu anhu) ki Hadees hai: *“Kay main logo’n ko khush-khabri na de doo’n? To Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: “Inko ye khabar na do, warna wo isi par bharosa kar lenge”*.

Saheeh Bukhari mein Syedna Abdullah bin Abbas aur Abdur Rahman bin Auf (raziallahu anhum ajmaeen) se riwayat hai: *“Kaash tum haazir hote us waqt jab Ameer-ul-Momineen Syedna Umar Farooq (raziallahu anhu) ke paas ek shakhs aakar kehne lagaa: Falaa’n shakhs kehta hai ke agar Ameer-ul-Momineen wafaat paa gae to ham falaa’n ki bait kar lenge. Syedna Umar (raziallahu anhu) kehte hain ke albatta zaroor main raat ke waqt khada hoonga aur is giorh ke un logo’n ko daraunga jo un logo’n ko ghussa dilate hain. (Sahaba Ikraam (raziallahu anhum ajmaeen) ko) main kehte hoo’n ke aap aisa na kare’n. Beshak waqt logo’n ko ek jagah ekatthe karega aur wo aapki majlis par ghalib ajaaenge. Pas main is baat se darta*

*hoo'n ke wo aap par ghali na jaae'n. Pas wo apne saath har kisi ko lekar chale'ge aur wo rukenge, yaha'n tak ke madina "daar-e-hijrat" aur "daar-e-Sunnat" unke saamne hoga. Pas wo Ashaab-e-Rasool (salallaahu alaihi wa sallam) aur Muhajireen-o-Ansaar ke saath mukhlis honge aur unki baato'n ki hifaazat karenge aur in par ghalib ajaaenge. Pas farmaya: Allah ki qasam! Albatta main zaroor is pehle muqaam par khada hu'ga, jaha'n main madina munawwara mein khada hoo'n".*

2. Ibtadaai ilm waale ke saamne intihaai ilm ki baate'n na zikr ki jaae'n. Balke ibtadaai ilm waale ki darja ba-darja kam-ilm se ziyaada ilm ki taraf rehnumaai ki jaae. Allah Ta'ala ka irshad hai:

Tum Sab Ke Sab Rabb Ke Ho Jaao      كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا  
Tumhare Kitab Sikhane Ke Baais      كُنْتُمْ تَدْرُسُونَ  
Aur Tumhare Kitab Padhne Ke  
Sabab.

(Surah Aale Imran - 3:79)

Is ayat ki tafseer mein Syedna Ibne Masood (raziallahu anhu) farmate haine: "Logo'n ko kam ilm se ziyada ilm ki taraf tarteef di jaae". (Saheeh Bukhari)

3. Sad az Zaraae, qawaaed-o-ahwaal ka ehtemaam karna, iski 2 aqsaam hain. Pehli ye ke (فعل) fe'l ki maslehat iski mufsideyat par ghalib ho. Doosri ye ke (فعل) fe'l ki mufsideyat iski maslehat par raajeh ho. Phir isme doosri qism ki 4 aqsaam hain:

- i. Mufsideyat ki taraf le jaane waala waseela, jis tarha nasha-aawar cheez ka peena nasha ki taraf le jaata hai aur zina, iqhtilaat al mayaah (kai mardo'n ki manee ka ek rahem mein jama ho jaana, isse waladiyyat ka maamla paeda ho jaata hai) ki taraf aur fasaad-o-farash (yaane bacha saheb-e-faraash ka hai ya iske ghair ka) ki taraf le jaata hai.
- ii. Ek aisa waseela jo mubaah to hai, lekin is mubaah cheez ka mufsideyat tak pohonchhne ka iraada kiya jaae. Iski misaal ye hai ke ek shakhs nikah kare, lekin niyyat halaala ki ho.
- iii. Waseela mubaah ho aur is mufsideyat ka iraada bhi na ho.

Lekin wo waseela aksar mufsidat ki taraf le jaata hai aur is mubah cheez ki mufsidat iski maslehat par ghalib hoti hai, jis tarha “auqaat-e-mamnooda” mein namaz adaa karna.

- iv. Waseela hai to mubaah lekin, kabhi kabhi mufsidat ki taraf le jaata hai. Aur is waseela ki maslehat, iski mufsidat par raajeh ho, jis tarha ke is aurat ko dekhna jiske liye nikah ka paegham bhijwaaya ho, ya auqaat-e-mamnooda mein kisi sabab se koi (فعل) fe'l adaa karna, jo us waqt mein mana ho.

## Kitab-o-Sunnat Se Iski Misaale'n

Allah ka farman hai:

Mushrikeen Ke Maaboodo'n Par  
Taan-o-Tashnee Na Karo Ke Wo  
Allah Par Dushmani Karte Hue,  
Baghair Ilm Ke Taan-o-Tashni  
Karenge.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا  
اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ.

(Surah-al-Anaam - 6:108)

Allah Ta'ala ne آلهة المشركين par taan-o-tashni se mana farmaya hai, ke kahee'n ye Allah Ta'ala par taan-o-tashni ka sabab na ban jaae.

Iski ek **doosri misaal** ke Allah Ta'ala ne Kaleemullah Syedna Musa (alaihis salaam) aur unke bhai Syedna Haroon (alaihis salaam) ko ye farmaya:

Tum Dono Sar-kash Firaun Ke Paas  
Jao, Pas Usse Narm Lehje Mein  
Baat Karo, Shayad Ke Wo Naseehat  
Haasil Kare Ya Allah Ta'ala Se Dar  
Jaae.

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ  
يَتَذَكَّرُ أَوْ يَخْشَىٰ.

(Surah Taha - 20:43-44)

**Teesri misaal** ye hai ke Nabi (salallaahu alaihi wa sallam) ka munafiqeen ke qatal se ruk jaana hai aur ye rukna ek maslehat ke sabab tha, ke qatal-e-munafiqeen, Islam se logo'n ki nafrat ka baais na ban jaae. Taa-ke log ye na kehne lag jaae'n ke Muhammad (salallaahu alaihi wa sallam) apne saathiyo'n ko qatal karwa deta hai. Aur phir ye qaul, muslim aur ghair muslim dono ke liye Islam se nafrat ka baais ban jaata aur nafrat Islam ki mufsidat (fasaad) tark qatal-e-munafiqeen ki musfidat se badi thi, jabke mohabbat Islam ki maslehat, qatal-e-munafiqeen ki masleat se badi hai.

**Chauthi misaal** ye hai ke Allah Ta'ala ka Makkah mein momineen ko inteqam lene se mana karna aur afoo-o-dar-guzar ka hukm dena hai. Taa-ke momineen ka inteqal lena ek azeem mufsidat ka zariye na ban jaae. Jo-ke zillat aur zulm uthaane ki mufsidat se badh kar hai aur momineen ke deen-o-jaan aur aulaad ki hifaazat ki maslehat, inteqam aur muqable ki maslehat par raajeh hai.

**Paachwee'n misaal** ye hai ke Nabi (salallaahu alaihi wa sallam) ka hukmraano se qitaal ko mana farmana hai. Agarche hukmran zaalim hi kyouin na ho'n. Jab tak wo namaz padhte rahe'n, in par khurooj karna mana hai aur ye ek bade fasaad aur hukmrano se qitaal ke sabab kaseer shar ke sadd-e-baab ke liye hai. In par khurooj ki maujoodgi mein tha aur ummat aaj tak ye nuqsan uthaae chali aarahi hai aur yehi wajah hai ke Nabi-e-Kareem (salallaahu alaihi wa sallam) ne farmaya tha: *"Jab do (2) khaleefo'n ki bait ki jaae to unme se doosre ko qatal kardo"*. (Saheeh Muslim: Hadees 33)

Aur ye Hadees isi fitna ke sadd-e-baab ke liye hai.

Musannif (rahimahullah) farmate hain:

*"Jaan lo ke raah-e-mustaqeem se khurooj ke 2 tariqe hain. Pehla ye ke ek shakhs ki raah se hat jaae aur wo sirf khair hi ka iraada rakhta ho. To us shakhs ki gumrahi ki iqtida nahi ki jaaegi ke ye halaakat ka raasta hai. Doosra wo shakhs jo haq se bughz rakhta ho aur apne se qabl ke muttaqeen afraad ki mukhalifat karta ho, to aisa shakhs gumrah hai aur gumrah karne waala hai. Is ummat ka shaitan maloon hai. Aur jo shakhs iski haqeeqat jaan le, is par wajib hai ke logo'n ko isse bachaae aur unke saamne iski haqeeqat ko waazeh kare, taa-ke koi shakhs is Bidati ki Bidat mein padh kar halaak na ho jaae".*

Musannif famrate hain:

*"Awwal ye shakhs jo raah-e-mustaqeem se hat jaae aur wo sirf khair ka hi iraada rakhta ho, ke ye halakat ka raasta hai".*

Behta hai ke ye baat maloom ho, ke is baab mein kalaam in Ahle Ilm par hukm lagaane ke mutalliq hai, jo Sunnat-o-Hadees ki taraf mansoob hain. Is taur par ke wo aisi khataao'n mein padh gae ke jinhe'n kubaar Ahle Sunnat hi durust kar sakte hain, ke jinho'n ne tamaam ahwaal ka ehaata kiya ho aur maqaasid-e-sharaiyya aur uske tamaam qawaneen ke ilm ka zabt rakhta ho. To inka mukhalif Ahle Sunnat par hukm lagaana ilm-o-adl ke saath hota hai aur unhi kubaar Ahle Sunnat ne deen ke haq ko yaad rakha aur momineen ke huqooq ki paasdaari ki. Zaroori hai ke yaha'n in **baaz zawaabit ka zikr kar diya jaae ke jinhe'n Ahle Sunnat ke mukhalif log malhooz rakhte hain:**

1. Tamaam mukhtalif fiya masaael ka zaroori ilm aur is baat ka ilm ke is mas-ala mein ikhtilaaf ka sabab kya hai aur ye ke haq isi mas-ala ke isbaat mein hai ya nafee mein?
2. Kisi bhi cheez ko shubhaat-o-zunoon ke saath haq-o-baatil ya pasandeeda aur mazmoom bananaa jaaez hai.
3. Ulama ke mazaahib aur unke aqwaal ke mutaabiq jumlo'n aur pani man-maani karte hue inka isbaat karna saheeh nahi, balke in par 2 tareeqo'n se ghaur-o-fikr karna wajib hai.
  - a. Is kalaam ke mutakallim ki tafseer ki taraf maraajeat.
  - b. Ye dekhna ke kya ye kalaam apne qaael ke usool ke mutaabiq hai?

Shaikh-ul-Islam famrate hain: *"Mazaahib fuqaha ko in fuqaha ke apne kalaam ki tafseer ki taraf maraajeat kiye baghair aur in fuqaha ke usoolo'n ke mutaqaazi ka lehaz rakhe baghair mutlaq jumlo'n se akhaz karna ek qabeeh mazhab ki taraf le jaata hai"*. (As Saarim-ul-Maslool: Jild 2 Safa 512)

4. Is mukhalifat mein 3 shuroot ke zariye malaamat rafa ho jaati hai.
  - a. Ke ye mukhalifat kisi khafi aur daqeeq maamla mein ho.
  - b. Ye mukhalifat aise ijtihaad ki wajah se ho, jisme mujtahid ne talab-e-haq ki bharpoor koshish ki ho.
  - c. Aur ye ijtihaad uske liye us waqt tak qaabil-e-ittiba ho, jab tak wo haq se jaahil rahe. (Al Majmua: Jild 13 Safa 64-95)
5. Mukhalif ki azmat aur qadar-o-manzilat ki riaayat nahi ki jaaegi,

balke iski mukhalifat ko iski fazeelat aur qadar-o-manzilat ki marefat ke bawajood radd kar diya jaaega.

Haqeeqat ye hai ke Salaf Saleheen (rahimahumullaah) ne hamesha ek Aalim ki gumrahi se daraaya aur isi silsila mein wo Syena Moaz bin Jabal (raziallahu anhu) ka ek asar pesh karte hain: *“Syedna Moaz (raziallahu anhu) apne har khutba mein ye baat kehte the ke Shak karne waale halat ho gae, tumhare baad fitne hain ke jisme maal ki kasrat hogi aur Quraan khola jaaega aur momin munafiq aurat bacha kaala aur gora sab ise padhenge aur ho sakta hai ke unme se koi kahe ke maine Quraan padha aur mera yehi khayal hai ke log meri ittiba karenge. Jab tak main unke liye koi ibdat na banaaloo’n, to lehaza tum Bidat se bacho ke har Bidat gumrahi hai aur tum ek Aalim ki gumrahi se bacho! Kyouнке shaitan kabhi kabhi Aalim ki zuban se gumrahi ka kalima nikalwa deta hai aur kabhi kabhi munafiq bhi kalima-e-haq keh deta hai. Lehaza haq haasil karo, jaha’n se bhi mile. Kyouнке haq hi noor hai. Logo’n ne poocha: Alim ki gumrahi kya hai? to farmaya: Ye aisa kalima hai, jo tumhe’n tajjub mein daal dega aur tum sochoge aur kahoge ke is Aalim ne ye kalima kaisa kaha hai. Lehaza is gumrahi se bacho aur ye cheeze’n tumhe’n is Aalim se door na kar de, kyouнке ho sakta hai ke wo haq ki taraf rujoo karle aur beshak ilm aur imaan qiyaamat tak maujood rahenge. Jo unhe’n talash karega wo unhe paalega”.*

Syedna Ibne Abbas (raziallahu anhu) farmate hain: *“Alim ki har acchi buri baat ki ittiba karne waale halakat mein hain. Logo’n ne poocha: Wo kaise? To aapne farmaya: Ek Aalim apni raae se koi baat kehta hai, phir iski ittiba mein koi shakhs jo is Aalim se ziyaada ilm rakhta hai Rasool Allah (salallaahu alaihi wa sallam) ka koi qaul-o-amal paata hai to wo Nabi (salallaahu alaihi wa sallam) ka qaul chodkar is Aalim ki ittiba karta hai”.*

Imam Ibnul Qaiyyim (rahimahullah) famrate hain: *“Jab hame’n Aalim ki gumrahi se daraaya gaya aur hame’n ye bhi bataaya gaya ke hamare mutalliқ sabse ziyada khof isi baat ka hai ke ham kahee’n phisal na jaae’n. Aur uske saath saath hame’n ulama se eraaz na karne ka hukm bhi diya gaya hai. To jis shakhs ka seena Allah Ta’ala ne Islam ke liye khol diya ho, is par waajib hai ke jab ise kisi Imam ka qaul zaef mile to wo is qaul ko imam ke muqallideen ke saamne bayan kare, balke agar is qaul ki sheat ka yaqeen ho,*

*iske tazkirah se khamosh rahe. Aur agar sehat ka yaqeen na ho to is qaul ko qubool karne mein tauquf kare. Kyounke aimma se bohot se aise aqwaal pesh kiye gae hain, jinki koi haqeeqat hi nahi aur unke ittiba ne aksar masaael ko in qawaaed par istembaat kiya hai, jo manhaj se hate hue hain. Agar in qawaaed ke ilhaadi nateeje ko wo aimma jaante hote to in par istedlal karne se mana karte. In aimma ke muttabe-een in masaael ko aen sharaa' samajhte hain. Jabke aisa nahi hai, balke ye masaael Shariyat-e-Islamiya ke mukhalif hain. Kyounke Shariyat mein koi aisi misaal nahi milti, jo tazaar zaahir karti ho. Yaad rahe ke agar wo jaan lete ke in aqwaal ka laazmi nateeja ye hoga to ye baat na kehte. Is tarha kehna durust nahi ke ye falaa'n ka mazhab hai aur wo aisi baat khe jo is imam ne na kahi ho". (Elaam-ul-Muwaqeen La Ibnul Qaiyyim)*

## **Manhaj-e-Salaf Se Hat Kar Likhi Gai Kutub-o-Majallaat Ko Padhne Ke Khatraat:**

Zail ki sutoor mein muaasireen ki kitabo'n ke wo bure **nataaej** mazkoor hain, ke **jinho'n ne Ahle Sunnat wal Jamaat ke usool ko buniyad nahi banaaya:**

1. Logo'n ka tariqa-o-manhaj Salaf Saleheen par chalne waale ulama ke alaawa doosre ulama se mil jaane ka nateeja bohot hi bura hai aur ye nateeja logo'n aur tariqa-e-Salaf ke mutaabiq husool-e-ilm ke ma-bain rukaawat ki soorat mein zahir hota hai aur uski **wajah mashaakh ka alag thalag rehna, kitabo'n mein gum, apne aap mein band aur halaat-o-waqeat ka ilm na rakhna hai aur uska hatami nateeja ye hai ke naujawaano ka Aqeeda, hifz us Sunnah aur rafaqah as Sunnah se ruk jaana, ghaafil ho jaana, aur ye mahez tabaahi hai.**
2. **Siyaasi pehlu ka sharaa' par ghalib ajaana**, pas aap dekhenge ke is janib siyasat ne unki dawat ka bada hisa hathiya liya hai aur ye un logo'n ki mushabehat mein padh gae hain, jo duniawi zindagi ka ilm rakhte hain aur aakhirat se ghaafil hain aur ye cheez دعوة الى الله par haawi ho rahi hai. Aur aap unhe'n paaenge ke ye musalmano par aane waale masaaeb ka ilzam musalmano ke dushmano'n par daalenge. Ye baat bhool jaate hain ke ye cheez manhaj-e-Rabbani

aur hidayat-e-nabawi ke mukhalif hai aur isme bade mafaasid aur nuqsanaat hain, jin mein se chand ye hain:

- a. **Amraaz-e-ummat ki tashkhees aur kaifiyat-e-ilaaj mein Kitab-o-Sunnat ki mukhalifat**, jabke Allah Tabaarak wa Ta'ala ne ohad aur hunain ke shuru mein pohonchhne waale nuqsan mein musalmano ko hi moorid-e-ilzam thehraaya tha. Qata-nazar is baat se ke kafiro'n ne jo kiya, so kiya. Allah Ta'ala ka farman hai:

Allah Ne Apna Waada Saccha Kar Diya Aur Us Waqt Jabke Tum Kafiro'n Ko Uske Hukm Se Qatal Kar Rahe The, Yaha'n Tak Ke Jo Tum Chahte The, Allah Ne Tumko Dikha Diya. Uske Baad Tumne Himmat Haar Di.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ  
حَتَّى إِذَا فَشِلْتُمْ.

(Surah Aale Imran - 3:152)

Ek aur muqaam par farmaya:

Aur Hunain Ke Din Jab Tumhe'n Apni Kasrat Par Naaz Tha, To Wo Tumhare Kuch Bhi Kaam Na Aai Aur Zameen Bawajood Faraakhi Ke Tum Par Tang Ho Gai.

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ  
عَنكُمْ شَيْئًا وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَآرِحَبَتِ.

(Surah-at-Tauba - 9:25)

Mazeed irshad farmaya:

(bhala ye) Kya Baat hai Ke Jab Tum Par Museebat Waaqe Hoti, Halaanke Usse Do-chand Museebat Tumhare Hath Se In Par Padh Chuki Hai, To Tum Chilla Uthe Ke Aafan Kaha'n Se Aapdee. Kehdo Ke Ye Tumhari Hi Shaamat-e-Amaal Hai. Beshak Allah Har Cheez Par Qaadir Hai.

أَوَلَمْ أَصَابِكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ  
أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ.

(Surah Aale Imran - 3:165)

- b. Ye maslak nufoos-ul-muslimeen mein kuffar ki taazeem ka baais banta hai, jisse maamla kamzor-tar hota jaata hai.
- c. Isme tazkiya-e-nafs hai. Is maane mein ke jab ham الله من نصر ki



tamaam shuroot ko yaane qiyaam bi-tauheed Allah. **Allah ke awaamir ki itaa-at aur uske nawaahi se ijtinaab ko mukammal kar liya.** Iske bawajood kuffar ham par ghalib hain. To is par ye cheez murattab hoti hai ke ham awaamunnas ko Aqeeda, Sunnat ki taraf dawat dene se ghaafil ho gae aur logo'n ki tarbiyat aur inko in cheezo'n par ubhaarne se ruk gae hain.

- d. Kabhi kabhaar is par bohot se khatarnaak maamla murattab hota hai, wo ye ke kabhi awaam un naas mein se baaz ke dilo'n mein aise khayalaat aate hain, jo unhe'n Islam se kufr ki taraf le jaate hain. Allah Ta'ala kufr se bachaae aur wo khayalaat ye hai ke Allah Ta'ala ne musalmano ki madad ka waada poora nahi kiya aur kuffar Allah ke amr par ghalib ho gae hain.

Allah Apne Amr Par Ghalib Hai, وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
Lekin Aksar Log Nahi Jaante.

(Surah Yusuf - 12:21) يَغْلِبُونَ.

- e. Is tarha ki misaale'n tawakkal alallah aur yaqeen billah mein zoaf aur dunyawii umoor mein gharq rehne ke baais tauheed mein khalal ki nishani hain.
3. Aur unhi mein se **baaz ki kitabo'n ke nataaej mein se ek ghatiya zaraae ablaagh par wasooq ikhtiyaar karna hai.** Wo zaraae ablaagh mashriqi ho'n ya maghribi aur ye wusooq ahwaal ke kufr ki qadar-o-manzilat aur unke aqwaal ki tasdeeq ki taraf le jaata hai. (jabke haalat ye hai ke) Ahle Ilm bil-kitab wa Sunnah kisi saadiq musalman ki khabar ko iske aadil aur zaabit hone ke baghair qubool nahi karte the. To ek pakke kafir ki kaise qubool ki jaa sakti hai. Ye cheez ilm-e-sharai par zarb lagaati hai ke is par aur Ahle Ilm par wasooq kam ho jaata hai aur uska ek aur nateeja bhi hai jo ziyada khatarnaak aur ghinauna hai aur wo hai musalmano ke dilo'n mein kuffar ke jaah-o-jalaal ka ghar kar jaana aur unke duhsmano'n ka roab in par waaqe ho jaana. Is baat ka nateeja ye nikalta hai ke maghribi logo'n ke usool-o-qanoon is maamle mein hairan-kun hain. In usoolo'n aur qawaneen se za'eeif-o-kamzori ka

sabaq milta hai. Aur basa-auqaat is ummat ke mukhlis log is amr se naa-ummeed ho jaate hain.

Ye baat haqeeqat hai ke in tamaam baato'n ka maa-khaz ye hai ke musalman is baat ka Aqeeda rakhta hai ke Allah ki taaqat ko koi maq-hoor-o-maghloob nahi kar sakta aur beshak Allah har cheez ka ilm rakhne waala hai. Aur Allah ke tariqe hain jab wo is ummat mein paae jaa'e'n to Allah unki madad karta hai, jis tarha Nabi-e-Kareem (salallaahu alaihi wa sallam) ne farmaya: *"Ek maine ki masaafat se main madad kiya gaya hoo'n"*. (Saheeh Bukhari: Hadees 328; Saheeh Muslim: Hadees 521)

4. Aur uske nataaej mein **se awwaliyaat mein adm tameez aur Shariyaat mein tasaahul baratna hai**. Jab ke mabni-bar-Sunnat dawat ki ahem tareen shart ye hai ke sabse pehle ahem cheez ki taraf dawat di jaae. Iske baad jo isse kam ahem ho. Is tarha ke sabse pehle islaah Aqeeda ki dawat di jaae. Ibaadat ko Allah Ta'ala ke liye khaas karne ka hukm de kar aur shrik se mana karke, phir aqaamat-e-namaz, eetaa-e-zakat, wajibaat ko adaa karne aur moharramaat ko tark karne ka hukm diya jaae, jaisa ke tamaam rasoolo'n ka tariqa-e-kaar tha. Allah Ta'ala ka farman hai:

Tehqeeq Hamne Har Ummat Mein Rasool Maboos Kiye (aur unho'n ne hukm diya) Tum Allah Ki Ibaadat Karo Aur Taghoot Se Bacho.

وَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ.

(Surah-an-Nahal - 16:36)

Neez farmaya:

Hamne Aapse Pehle Jitne Bhi Rasool Bheje Unki Taraf Yehi Ki Ke Mere Alaawa Koi Maabood-e-Barhaq Nahi, Pas Tum Meri Hi Ibaadat Karo.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ.

(Surah-al-Ambiya - 21:25)

Nabi Kareem (salallaahu alaihi wa sallam) ne irshad farmaya: *"Tumhari sabse pehle dawat jo tum in kuffar ko do, wo shahadat ان لا اله الا الله وان محمد رسول الله ho, pas agar wo tumhari itaa-at kare'n to unhe'n bataao ke Allah az-o-jwal ne in par 5 namaze'n farz ki hain"*.

Koi aaqil musalman is baat mein shak nahi kar sakta ke dawat mein Nabi (salallaahu alaihi wa sallam) ka tariqa-o-manhaj aur unki seerat hi mozoo'n hai. Aap (salallaahu alaihi wa sallam) logo'n ko tauheed ki dawat dete aur shirk se mana karte qable iske ke unko namaz, zakat, roza aur hajj ka hukm dete aur qabl iske, ke unhe'n sood, zina, chori aur naa-haq qatal se mana farmate. Lehaza yehi deen ki asal gharz-o-ghayat hai.

5. Unki baaz kitabo'n ke nataaej mein se ek ghuloo bhi hai aur is tarha ki fikri baghawat aur aisi dawat ka lazmi nateeja hai ke isme awwaliyaat ko khalat-malat kiya jaae. Pas aap dekhenge ke jo zahiri sazae'n aur qawaneen insani zindagi ke liye baaz Islami jamaato'n mein muqarrar ki gai hain. Lekin faisla Shariyat-e-Ilaahiya ke mutaabiq nahi kiya jaata. Jab ke haq to ye tha ke ye kitabe'n ma-aasi se bachaao ka sabab hotee'n. Jin mein sabse pehle ma-aasiyat shirk billah hai. Aur fisq-o-fujoor aur be-hayai se nikaalne ka sabab bantee'n. Lekin in kitabo'n ka mawaad ghuloo par mabni hone ke sabab in tanzeemo'n mein takfeer ki buraai aam ho gai hai. Ye log haakimo'n aur mahkoomo'n ko jald az jald kafir qaraar de dete hain aur ujlat pasandi isi ghuloo ka nateeja hai. Aur ye is zamane ki bimaariyo'n ke asbaab mein se bohot bada sabab hai. Ahle Ilm kehte hain: Jo shakhs kisi cheez ke waqt ke aane se pehle jaldi karta hai, wo isse mehroom kar diya jaata hai.
6. Democracy aur uske fuzool qawaneen ke saath razamandi aur sabse khatarnaak cheez ye hai jis mein wo muballigh waaqe hue hain. Jinho'n ne apni dawat ki buniyad Kitab-o-Sunnat par nahi rakhi aur unke baaz baz ko bar-mala taur par kehte hain ke Aye Duaat! Agar tum democracy aur parliamentary nizam mein shareek nahi hue to tumhare alaawa doosre giroho'n waale masalan secular aur nizam maghrib ke dil-daada log zaroor ba zaroor shareek ho jaaenge.

Iska jawab ye hai ke in inheraaf karne waale gumraho'n ko aapas mein milaana sharai taur par bohot bura hai, ke unko deen Islam ki

tableegh karne waalo'n ke saath shamil kiya jaae. Iski 2 wajah hain:

- a. Yaqeenan isme democracy aur unke muballigheen, inka tariqa-e-kaar aur unke manhaj par raza-mandi hai aur ye Ahle baatil ke saath musharikat hai. Jabke Allah Ta'ala ne apni kitab ke zariye isse mana kiya hai.

Aur Allah Tumhare Liye Quran-e-Kareem Mein Utaar Chuka Hai Ke Jab Tum Suno Ke Allah Ki Ayato'n Ka Inkaar Kiya Jaa Raha Hai Aur Unka Mazaaq Udaaya Jaa Raha Hai To Unke Saath Na Baitho, Yaha'n Tak Ke Wo Kuffar Uske Alaawa Koi Aur Baat Karne Lage'n Warna Tum Unhi Jaise ho Jaaoge.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَبَعْتُمْ آيَاتِ  
اللَّهِ يَكْفُرْ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى  
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ.

(Surah-an-Nisa - 4:140)

Isse ye nateeja akhaz hota hai, ke musalmano ki aksariyat in mukhrifeen se unki chikni-chupdi baate'n yaane jo wo parliament mein shamil karne ke liye karte hain. Sunkar qubool kar lete hain.

Yaane wo kehne lagte hain ke jab tum inko shareek kar lete ho to inpar tanqeed kyon karte ho? Aur ye qaul aur (فعل) fe'l ka tazaad hai. Jaisa ke Allah Ta'ala ka farman hai:

Aye Imaan Waalo! Tum Wo Baate'n Kyoun Kehte Ho Jo Tum Khud Nahi Karte.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ.

(Surah-as-Saff - 61:2)

Mazeed farmaya:

Kya Tum Logo'n Ko Neki Ka Hukm Dete Ho, Aur Apne Nafso'n Ko Bhool Jaate Ho. Halaanke Tum Kitab Padhte Ho, Phir Kyoun Aql Nahi Karte?

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ  
تُنْشَوْنَ الْكِتَابَ أَفَلَا تَعْقِلُونَ.

(Surah-al-Baqara - 2:44)

Pas ham jamhoor logo'n ko kaise keh sakte hain ke Allah ki nazil karda kitab ke baghair faisla karna baatil hai. Pas tu dekhega ke aksar duaate ne is cheez ka khayal nahi kiya hai, jabke ham iska

khayal karte hain, iska nateeja kya hoga?

- b. Deen ke ibtedaai faislo'n ko mukammal taur par aur tafseel ke saath Aqeedatan aur shar-an tae karna aur muballigheen ki inferadiyat zaael karna, wa-garna wo is maamla ka imtiyaz karne mein akele reh jaaenge. Kyouнке wo siyasat mein in jaise logo'n ko shareek nahi karte. Aur log jaante hain ke beshak siyaasi faisla karne waale aala sharf waale hain aur wo siyasat jo-ke duniywi zeb-o-zeenat ka taqaaza karti hai, ye baat hamari siyaasi maamle mein rehnumai karti hai.

Saheeh Bukhari-o-Saheeh Muslim mein Syedna Abu Huraira (raziallahu anhu) se saabit hai ke Rasool Allah (salallaahu alaihi wa sallam) ne farmaya: *"Bani Israel ki siyasat unke ambiya (alaihimus salaam) ke hatoh'n mein thi. Jab kabhi koi Nabi faut ho jaata, iske baad bhi nabi hota tha aur mere baad koi nabi nahi aaega. Aur anqareeb mere baad bohot se khalifa honge. Unho'n ne kaha: Aap hame'n kya hukm karte hain? Farmaya: Pehla wada poora karo, jo pehla hai, isko iska hukm do. Beshak Allah Ta'ala unse sawal karne waala hai, jiska isne unhe'n nigehbaan banaaya hai"*. (Saheeh Bukhari: Hadees 3455; Saheeh Muslim: Hadees 1842)

Siyasat ki ilmi aur sharai taareef hai, ummat ke muamilaat ka khayal karna. Isko Quran-o-Hadees ke saath saabit karna, siyasat ki tatbeeq bahami maamle mein ikhlaas par waaqe hona hai. Aur ye do (2) halato'n par hai:

- i. Aise haadesaat ka roo-numa hona, jin mein waazeh dalaael aur saabit shuda haqaaeq ke saath Allah Ta'ala ka hukm saabit hota ho. Pas isko tatbeeq di jaaegi, jis tarha ahkaam mein tatbeeq di jaati hai.
- ii. Aur aise hidsaat ka roonuma hona jo mahez zan-o-gumaan, ehtemalaat aur mafrooze par qaaem ho'n. Pas in bidaat par amal karna khof se khali nahi hai, kyouнке ye be-buniyad hain. Us waqt ke bade masaael aur unki soorate'n nai bidaat ke taabe aur in par mabni hain. Lekin ye tamaam ehtiyat

karne aur chaukanna hone se mana nahi karte aur Islami siyasat ye hai ke unko samjha jaae.

7. Us waqt ke mulhid muaasireen ki kitabo'n ke nataaej mein se ye bhi hai ke unke tariqe par chalne waale logo'n mein khutba, mohaqiqeen aur ulama ke saath mila bekaar hai. Aur daur-e-haazir mein dini kitabe'n likhna fitne se khali nahi. Inka kehna hai ke jo ilm likha jaa chuka hai, kaafi hai. Baaz ilaaqo'n mein khateeb khabro'n ko sunne ke baad ya kisi risaala ko padhne, ya kisi kitab ko padhta hai, ya television dekhta hai to wo member par garajta hai, ghusse mein aata hai aur ye jawani ke josh ke muwaafiq bhi hai ke wo ghusse mein aae aur ye aane waale logo'n ke zehno'n ko ba-lehaaz-e-chusti aur ghairat tez karta hai. Lekin aisa hota nazar nahi aata, kyonke samaeen khaali uz zahen hote hain aur na hi unhe'n jung-o-jidaal par ubhaarne ka ye mauqa hai aur in akhbaar ki buniyad par itne josh mein aana na to ghairat hai aur na hi manhaj-e-Salaf ke muwafiq. (jabke us waqt aksar khabre'n jhoot par mabni hoti hain).

Ye is baat ka laazmi nateeja hai ke wo Aalim nahi, sirf sholedaar khateeb hai. Kisi maamla ko ahsan andaaz mein suljhaana iske bas ke baat nahi hai. Ahle Ilm aur raasikheen fil-aqeeda to Ambiya (alaihimus salaam) ke waaris hain. Jinho'n ne apni umre'n padhne padhaane mein khapa dee'n. Kitab-o-Sunnat ke ahkamaat ko padha, yaad kiya, aur uske madlulaat ko samjha, samjhaya aur ise likh kar aam kiya. Pas aise ulama se masael hal karwae'n, jaahil khutba aur waezeen ki baato'n par amal paera hokar sareeh baatil mein waaqe hoka jaada-e-mustaqeem se munharif na ho'n.

هَذَا مَا عِنْدِي وَاللَّهُ أَعْلَمُ بِالصَّوَابِ